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GRAMMAR
OF THE
CHINESE LANGUAGE.

通用
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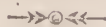
BY THE REV. ROBERT MORRISON.

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PREFACE.



THE object of the following work is, to afford practical assistance to the student of Chinese. All theoretical disquisition respecting the nature of the language has been purposely omitted. On this subject much has already been said ; but, as yet, in our language, little practical assistance has been afforded to the student. It is hoped that this grammar will, in some degree, supply the defect. And, as it is the first work of the kind in English, and treats of a language little known to Europeans, it will, with the judicious, meet with every suitable allowance.

The writer strongly recommends it to the student to pay particular attention to the Chinese character ; and not to consider that he knows any phrase, till he can write, without reference, every character contained in it. If this be attended to at first, it will render his future progress more easy, more pleasant, and in the writer's opinion more rapid, than if he confined himself merely to the pronunciation of words.

The Chinese occasionally practise writing with a pencil and water on a flat tile. The water dries up almost instantly, and they form the Character again and again till perfect. The student will find this mode of practising writing extremely useful, and thus forming the character repeatedly, the best method of committing it to memory.

The acquisition of the Chinese language has often been represented as almost impracticable : and sometimes, on the other hand, it has been said to be very easy. It is of importance that the student should take the middle path, where indeed the truth lies. To know something of the Chinese language is a very easy thing ;—to know as much of it as will answer many useful and important purposes is not extremely difficult ;—but to be master of the Chinese language, a point to which the writer has yet to look forward, he considers extremely difficult. However the difficulty is not insuperable. It is “a difficulty which” (in the words of Sir William Jones, when

speaking of the Persian language) “like all others in the world, will be insensibly surmounted by the habit of industry and perseverance, without which no great design was ever accomplished.”

The student therefore should not undertake Chinese under the idea that it is a very easy thing to acquire : nor should he be discouraged from attempting it under an impression that the difficulty of acquiring it is next to insurmountable.

Should this attempt meet with a favorable reception, it is intended to be succeeded by Dialogues, Chinese and English ; with Miscellaneous Translations, calculated to facilitate the progress of the student. Also by a Dictionary of the Chinese Language in two Parts. The first, Chinese and English; the second, English and Chinese.

MACAO, APRIL 2d, 1811.

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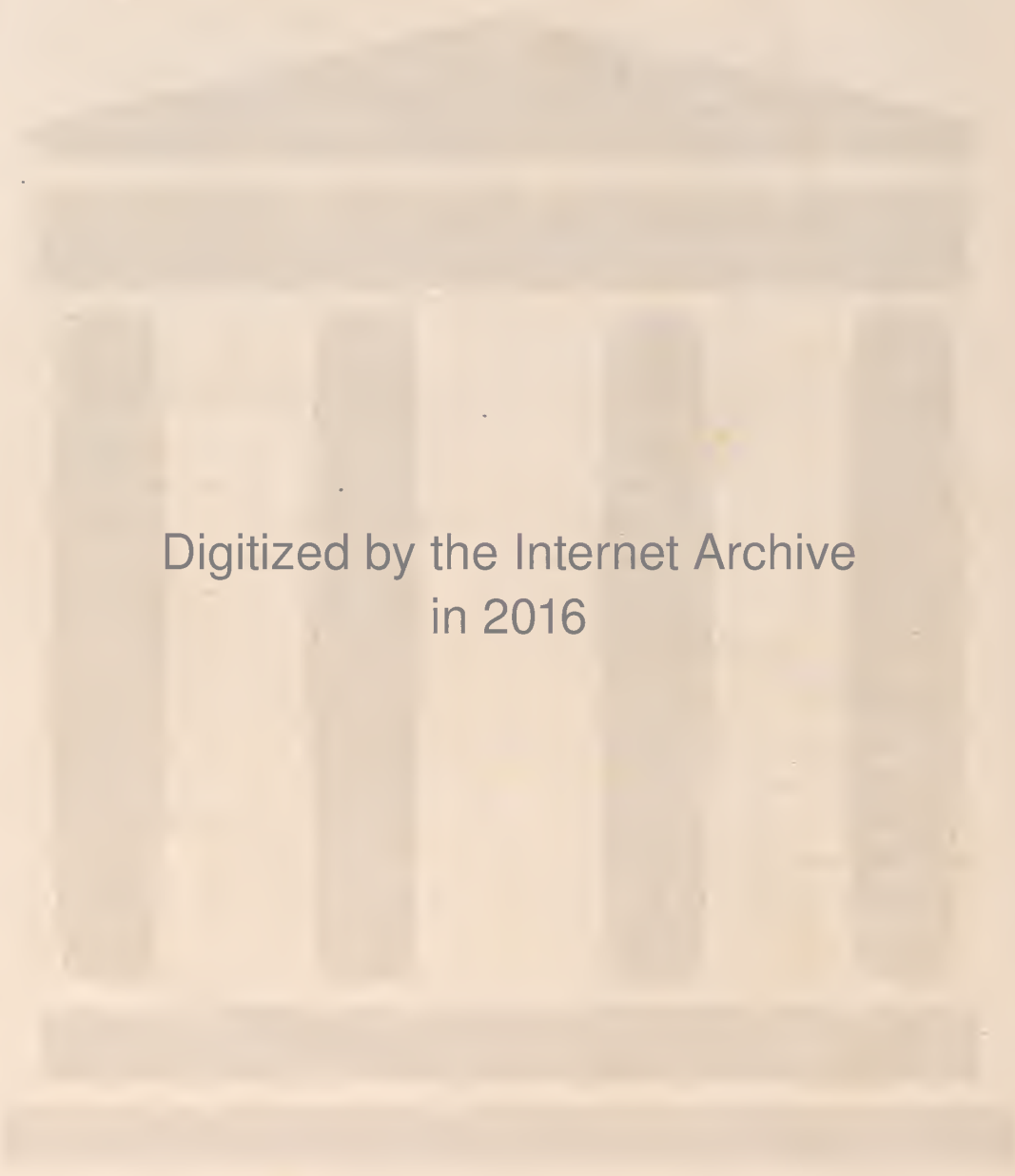
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ERRATA.

Page 17, line 8, for 'Cuon,' read 'Cuon.'
 — 19, — 5, for 'keñ,' read 'keñ.'
 — 20, — 6, and elsewhere, for 'hiá,'
 read 'héá.'
 — 35, — 9, for 'li', read 'lē.'
 — 44, — 5, for 'chuēng,' read 'chuēn.'
 — 49, — 3, for 'kiuén,' read 'keuén.'
 — 51, — 2, dele (n).
 — 55, — 16, and elsewhere, for 'tèng,'
 read 'tāng.'
 — 59, — In the note for '(1),' read '(2),'
 and for '(2),' read '(1).'
 — 67, — 13, for 'kwān,' read 'pēē.'
 — — 14, for 'pēē,' read 'kwān.'
 — 73, — 2, for 'hiēūng,' read 'heūng.'
 — 81, — 10, after 'the extreme,' read
 (1), and after 'of,' read (2).
 — 90, lines 8, 9, 13, for 'Ya,' read 'A.'
 — 91, line 5, for 'xē,' read 'shē.'
 — 93, last line, after 'old,' dele the
 comma.
 — 94, line 5, for '&c.'—read '&.'
 — 96, — 11, after 'yày,' dele (3).
 — 102, lines 2, 4, and p. 103, l. 19 for
 'sūy,' read 'shūy.'
 — 105, line 5, for 'enp,' read 'cups.'
 — 120, — 4, for 'not,' read 'not.'

Page 121, line 3, after 'leaoñ,' read '(exple-
 tive to round the sentence.)'
 — 122, — 18, for 'tsaō,' read 'tsaoñ.'
 — 131, — 10, for 'haē,' read 'kaē.'
 — 164, — 12, after 'time,' dele the
 semicolon.
 — 165, — 6, before 'Emperor,' read 'the.'
 — 167, — 4, after (discourse,) place a note
 of interrogation.
 — 179, — 11, for 'keabw,' read 'keaoñ.'
 — 186, — 6, after 'him,' dele '&c.'
 — 194, — 7, after 'advised,' read '&c.'
 — 204, — 14, for 'aou,' read 'Taou.'
 — 206, last line, for 'respected,' read 'res-
 tricted.'
 — 213, line 12, for 'came,' read 'come.'
 — 227, — 1, after 'one,' place a note of
 interrogation.
 — 231, — 11, for 'of hot,' read 'hot.'
 — 233, — 6, for 'pwūn,' read 'pwān.'
 — 236, — 5, for 'Hiang,' read 'Heang.'
 — 240, — 11, for 'situation,' read 'situ-
 ated.'
 — 243, — 2, for the 'Tartars,' read 'the
 Tartar.'
 — 259, — 17, for 'languages,' read 'lan-
 guage.'
 — 270, — 5, for 'day,' read 'day's.'



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A GRAMMAR
OF THE
CHINESE LANGUAGE.

PRELIMINARY REMARKS.

IN learning any language, ancient or modern, Chinese excepted, we build on the foundation that was laid in childhood.—We then acquired the knowledge of a few characters, the signs of simple sounds. To be able to combine these with readiness; to articulate a number of them joined together, on first seeing them; and to remember their various combinations, was the result of very considerable labour. In learning every alphabetic language we proceed on the same plan, and daily, though we may not advert to it, experience the advantage of our previous attainments. But in attempting the Chinese language we have to enter on an intirely new method. They have no alphabet. The character presents nothing to the eye by which its pronunciation can be ascertained. It attempts to communicate to the meaning, regardless of the sound. How far it succeeds, and whether this advantage, if really possessed, equals or overbalances the obvious defect of not conveying the sound, must be determined by those who are masters of Chinese as well as of an alphabetic language, and so able to make a fair comparison.

Though they have no alphabet, nor any thing in the character itself by

which its pronunciation can be known, they yet endeavour, and succeed imperfectly, to communicate the pronunciation of words. Thus, first, by giving a character in common use, and which is supposed to have been learned from the mouth of a master, of the same sound as a character less common. This they call the 音 *yin*; and, second, by the use of two characters which they call the 音 切 *tsëë yin* or “divided sound.” Thus of *tíng* and *kea* the initial of the first and final of the last—they spell *Ta*. And would put it down thus:

Tíng 定 *Tíng* }
Kea 迦 *Kea* } *Ta*

大 (the word to be spelled)
Tsëë 切 divided
Yin 音 sound

If they confined themselves to just as many initials and finals as are necessary, these might soon be acquired, but they use in their Dictionaries and Commentaries (where they give the pronunciation as above) a great many different characters for the same initial or final, so that a considerable knowledge of the character is requisite before the *yin* or *tsëë yin*, can be of any use to a learner. At present I shall advert to that *orthography* of their words which is adopted in the following work.

It is proper to premise that their words consist but of one syllable, and those syllables distinguishable by our alphabet are not more in number than about three hundred and fifty. Hence, it is easy to perceive, that whatever orthography be adopted, it will be no difficult matter to make it familiar.

The different Nations of Europe who use the Roman alphabet do not

agree in the powers of the letters, and so differ in the spelling of the Chinese syllables. In the English language little has been done relative to Chinese. Most of the spelling in Europe is that of the Portuguese, and for this reason it is given in the following Table of syllables.

The pronunciation of the court, called in Europe the Mandarin Tongue (in Chinese 話官 *Kwan hwa* Public officer's dialect) and which is spoken by public officers and persons of education in every part of the Empire, is different from the dialect of each Province: the Provinces moreover differ amongst themselves. The dialect of Macao is different from that of Canton, and the mandarine dialect of Nanking is different from that of Peking; hence any one orthography must of necessity be imperfect.

The following Table exhibits the orthography of the Chinese syllables both in the Mandarin tongue and in the dialect of Canton. To each syllable is affixed an useful character, that the learner in acquiring the pronunciation may avail himself of the assistance of the mere Chinese Scholar, to whom alphabetic characters alone would be unintelligible.

By reading over the Table of syllables with different natives, the Learner will be able to mark, with considerable ease, the varieties of pronunciation. Perhaps the pronunciation of the very first native who is tried will differ considerably from the orthography here given; but on hearing several natives, the Learner will find that it is as near the general pronunciation as the powers of the English alphabet will admit.

In the following Table,

A, has the power of *a* in “card ;”

Ǻ, as in “hat ;”

Ac, like *i* in “wine ;”

A before *ong*, like *a* in “ale ;”

Aou, like open broad *a* coalescing with *oo* ;

E, as in “me ;”

Ee final, may be pronounced as the preceding by learners who have not the assistance of a Native : they mark a sound which our letters do not convey ;

Oa, as in “moan ;”

Ow, as in “how, cow, and sow,” when used as a Noun ;

U, like the French *eu* in “*Peu*,” except where in English it would sound short ;

Ů, as in “but ;”

Y, final as in “Truly.”

The pronunciation is thrice given ; first the English, and second the Portuguese of the Mandarin Tongue, and third the Canton dialect.

A TABLE

Of Syllables contained in the Chinese Language.

1. <i>A</i> as in Card.			
<i>A</i> or <i>Ya</i> <i>Ya</i> <i>A</i>	亞	The second degree, &c.	<i>Chě</i> or <i>Chih</i> <i>Chě</i> <i>Chik</i> 直 Direct ; straight.
<i>An</i> or <i>Gan</i> <i>Gan</i> or <i>Ngan</i> <i>Oan</i>	安	Repose.	<i>Chen</i> <i>Chen</i> <i>Cheen</i> 展 To open ; unfold.
<i>Aou</i> or <i>Gaou</i> <i>Gao</i> or <i>Ngao</i> <i>Ow</i>	傲	Proud.	<i>Chin</i> <i>Chin</i> <i>Chăn</i> 眞 True.
2. <i>C</i> .			<i>Ching</i> <i>Ching</i> <i>Ching</i> 正 Straight ; right.
<i>Cha</i> <i>Cha</i> <i>Cha</i>	茶	Tea.	<i>Chō</i> <i>Chō</i> <i>Chok</i> 竹 Bamboo.
<i>Chae</i> or <i>Chi</i> <i>Chai</i> <i>Chae</i>	差	To send.	<i>Chow</i> <i>Chew</i> <i>Chăou</i> 醜 Ugly ; disagreeable.
<i>Chan</i> <i>Chan</i> <i>Chan</i>	產	To produce ; bear.	<i>Chu</i> or <i>Choo</i> <i>Chu</i> <i>Chu</i> 主 A lord ; master.
<i>Chang</i> <i>Chang</i> <i>Chaong</i>	長	Long.	<i>Chuě</i> <i>Chuě</i> <i>Chüt</i> 拙 Coarsely done.
<i>Chadu</i> <i>Chao</i> <i>Chew</i>	召	To call an inferior.	<i>Chuen</i> <i>Chuen</i> <i>Shune</i> 船 A ship or boat.
<i>Chay</i> <i>Che</i> <i>Chuy</i>	這	This.	<i>Chun</i> <i>Chun</i> <i>Chun</i> 春 The spring.
<i>Che</i> <i>Chi</i> <i>Che</i>	知	To know.	<i>Chung</i> <i>Chung</i> <i>Chung</i> 中 The middle.

<i>Chüy</i> <i>Chui</i> <i>Chuy</i>	吹	To blow the breath.	<i>Fun</i> <i>Fuen</i> <i>Fun</i>	分	To divide; part.
<i>Chwang</i> <i>Chöang</i> <i>Choung</i>	床	A bed or couch.	<i>Fung</i> <i>Fung</i> <i>Fung</i>	風	The wind.
		3. <i>E</i> . as in <i>Me</i> .			5. <i>G</i> . hard.
<i>E</i> <i>Y</i> <i>E</i>	衣	Garments.	<i>Gae</i> <i>Ngai</i> <i>Oe</i>	愛	To love.
		4. <i>F</i> .	<i>Gan</i> <i>Ngan</i> <i>Oan</i>	安	Rest; repose.
<i>Fä</i> <i>Fä</i> <i>Fat</i>	法	Rule; law.	<i>Gän</i> <i>Gen</i> <i>Yan</i>	恩	Favour; bounty.
<i>Fan</i> <i>Fan</i> <i>Fan</i>	反	To subvert; contrary.	<i>Gang</i> <i>Ngang</i> <i>Gang</i>	昂	Lofty; high.
<i>Fang</i> <i>Fang</i> <i>Fang</i>	房	A room.	<i>Gäng</i> <i>Ngeng</i> <i>Ying</i>	硬	Hard; stiff.
<i>Fe</i> <i>Fi</i> <i>Fei</i>	肥	Fat, lusty.	<i>Gaou</i> <i>Ngao</i> <i>Gow</i>	敖	Proud.
<i>Fei</i> <i>Fy</i> <i>Fei</i>	非	A negative; not.	<i>Gě or Gih</i> <i>Ngě</i> <i>Gak</i>	額	The forehead.
<i>Fö</i> <i>Fö</i> <i>Fät; fok</i>	佛	Author of a system of religion.	<i>Go or wo</i> <i>Ngo</i> <i>Go</i>	我	I.
<i>Foo</i> <i>Fu</i> <i>Foo; Hoo.*</i>	父	A Father.	<i>Gow</i> <i>Ngeu</i> <i>Gow</i>	偶	Double; a pair.
<i>Fow</i> <i>Fou</i> <i>Fäw</i>	浮	To float.			6. <i>H</i> .†
			<i>Hae</i> <i>Hai</i> <i>Hoe</i>	海	The sea; large river.

* *Hoo* is the pronunciation of Macao and its neighbourhood. † In the dialect of Peking it becomes *sh* or *s*, before *e*, and *i*.

Han
Han
Han

旱

Dry.

Hän
Hen
Hän

恨

To hate.

Hang
Hang
Hoang

行

Walk ; A factory.

Häng
Heng
Häng

恒

Continuance.

Hou
Hao
How

好

Good ; to love.

He
Hi
He

喜

Joy ; to rejoice.

Heang
Hiang
Haong

香

Odour ; fragrance.

Heau
Hiao
Hew

曉

To understand.

Hie
Hie
Heep

脇

The ribs.

Hien
Hien
Heen

閒

Leisure.

Heö
Hiö
Hoak

學

To learn.

Heu
Hin
Häy

許

To permit.

Heuë
Hiuë
Heut

血

Blood.

Heuën
Hiuën
Huen

懸

To suspend.

Heun
Hiun
Fün

訓

To explain.

Heung
Hiung
Hung

兇

Cruel.

Hin
Hin
Hun

席

Inflated.

Hing
Hing
Hing

興

To raise up.

Ho
Ho
Fo

火

Fire.

Hoo
Hu
Foo

護

To escort ; preserve.

How
Heu
How

後

After.

Hung
Hung
Hung

紅

Red colour.

Huä
Hoë
Wak

畫

A line or stroke.

Hua
Hoa
Fa

花

A flower.

Hwae
Hoai
Wae 壞 To destroy; spoil.

Hwan
Hoan
Wan 還 To revert; repay.

Hwang
Hoang
Woang 黃 Yellow.

Hwö
Huö
Woet 活 Living; animated.

Hwüy
Hoei
Wooy 回 To return.

7. *I*. as in French.

Iang
Iang
Yaong 攘 To exclude.

Ië or *jih*
Ië
Yat 日 The sun; day.

Ien
Ien
Een 然 Certainly.

Ieng
Ieng
Ying 仍 As before.

Iin
Iin
Yun 人 A human being.

Iö
Iö
Yok 若 If.

Iow
Ieu
Yow 柔 Softly; tender.

Ioo
Iu
Yu 如 As; if.

Iuen
Iuen
Une 儒 Timid—also read No.

Iun
Iun
Yun 潤 Mellow: comfortable.

Iung
Iung
Yung 冗 To sprinkle: to mix.

S. *K*.*

Kae
Kai
Koe 該 Ought.

Kan
Kan
Kum 甘 Sweet.

Kän
Ken
Kän 根 Root.

Kang
Kang
Koang 剛 Hard.

Käng
Keng
Käng 更 More, forms the comparative.

Kaou
Kao
Kow 高 High.

Ke
Ki
Ke; *He* 起 To arise.

Kë or *kih*
Kë
Hak 刻 A moment; portion of time.

* In the Peking dialect before *e* and *i* it becomes *ch*; or *ts*.

Kea Kia Ka	家	A family; a house.	King King King	敬	To respect.
Keae Kiai Kae	誠	A precept.	Ko Ko Ho	可	Should; ought.
Keang Kiang Koang	講	To speak.	Kö Kö Kok	各	Every.
Keaou Kiao Kaou	教	To teach.	Koo Ku Koo	古	Ancient.
Këe Kië Kap	及	And; even to.	Kung Kung Kung	工	Work.
Këen Kiën Keen	見	To see.	Kua Kua Kua	寡	Alone; a widow.
Keu Kin Keu	居	To dwell.	Kwae Kuai Fae	快	Prompt; alert.
Keuë Kiue Keut	決	Decidedly.	Kwan Kuan & kuon Kwan & koon	慣官	Accustomed. A public officer.
Keuen Kiuen Keune	犬	A dog.	Kwän Kuen Kwän	困	Fatigued.
Keun Kiun Kwän	羣	A flock.	Kwang Kuang Kwoang	光	Light emitted from any body.
Keung Kiung Kung	窮	Poor, exhausted.	Kwäng Kueng Kwäng	肱	The arm.
Kew Kieu Käou	求	To beg; entreat.	Kwei Kuei Kwei	規	A circle.
Kin Kin Kum	金	Gold.			

Kwo
Kuo
Kwo

過

To pass.

Kwō
Kuē or *ko*
Kwoak

國

A nation.

9. *L*.

Lā
Lā
Lap

蠟

Wax.

Lae
Lai
Loe

來

To come.

Lan
Lan
Lam

纜

A rope.

Lang
Lang
Long

狼

A wolf.

Läng
Leng
Läng

冷

Cold.

Laou
Lao
Low

勞

Labour ; toil.

Le
Li
Lei

禮

Urbanity.

Lē or *lih*
Lē
Lik

勒

To restrain.

Leang
Leang
Laong

兩

Two ; both.

Leaou
Leao
Lew

了

Perfected.

Lïc
Liē
Lik

力

Strength.

Lēn
Lien
Leen

憐

To compassionate.

L'ō
Liō
Leck

略

Moderately ; small.

L'ū
Liu
Lut

律

Law ; statute.

Leuen
Liuen
Lune

戀

To reflect on with pleasure.

Lew
Lieu
Läou

畱

To leave.

Lin
Lin
Lun

鄰

A neighbour.

Ling
Ling
Ling

另

Other.

L'ō
L'ō
Lok

綠

Green.

Loo
Lu
Loo

路

A road.

Lun
Lun
Lun

輪

A wheel.

Lung
Lung
Lung

礮

A millstone.

<i>Lü</i> <i>Lui</i> <i>Lü</i>	雷	Thunder.	<i>Mei</i> <i>Meci</i> <i>Mooy</i>	每	Each.
<i>Luan</i> <i>Luon</i> <i>Lune</i>	亂	Confusion.	<i>Meen</i> <i>Mien</i> <i>Meen</i>	免	To depose.
		10. <i>M.</i>	<i>Min</i> <i>Min</i> <i>Män</i>	民	The subjects of a country.
<i>Ma</i> <i>Ma</i> <i>Ma</i>	馬	A horse.	<i>Ming</i> <i>Ming</i> <i>Ming</i>	明	Bright; clear.
<i>Mae</i> <i>Mai</i> <i>Mae</i>	買	To buy.	<i>Mo</i> <i>Mo</i> <i>Mo</i>	磨	To rub.
<i>Man</i> <i>Män</i> <i>Man</i>	慢	Slowly.	<i>Mö</i> <i>Mö</i> <i>Mek</i>	目	The eye.
<i>Mang</i> <i>Mang</i> <i>Moang</i>	忙	Occupied; busy.	<i>Meo</i> <i>Mu</i> <i>Moo</i>	母	Mother.
<i>Mäng</i> <i>Meng</i> <i>Mang</i>	猛	Cruel.	<i>Mow</i> <i>Meu</i> <i>Mäou</i>	謀	To scheme.
<i>Maou</i> <i>Mao</i> <i>Mow</i>	毛	Hair; plumage.	<i>Män</i> <i>Muen</i> <i>Moon</i>	們	Forms the plural of Pre-nouns.
<i>Me</i> <i>Mi</i> <i>Mi</i>	迷	To disturb; obscure.	<i>Mung</i> <i>Mung</i> <i>Mung</i>	朦	Obscure.
<i>Mě</i> or <i>mih</i> <i>Mě</i> <i>Mak</i>	墨	Ink.	<i>Mwan</i> or <i>man</i> <i>Muon</i> <i>Moön</i>	滿	Full.
<i>Meaou</i> <i>Miao</i> <i>Mew</i>	廟	Temple of idols or ancestors.			11. <i>N.</i>
<i>Měe</i> <i>Mie</i> <i>Meet</i>	滅	To extinguish.	<i>Na</i> <i>Na</i> <i>Na</i>	拏	To take.

Nă
Nă
Nap 納 To seize; take.

Nac
Nai
Noe 孺 Milk.

Nan
Nan
Nam 南 South.

Nang
Nang
Noang 曩 Formerly.

Năng
Neng
Năng 能 To be able; can.

Naou
Nao
New 呶 To vociferate.

Ne
Ni
Ne 你 You; thou.

Ncang
Niang
Neong 孃 A young lady.

Ncaou
Niao
Ncw 嫻 Delicate.

Ně
Nie
Nih 匿 To hide; abscond.

Nēen
Nien
Neen 年 A year.

Neo
Niō
Yok 虐 Cruel.

Ncu
Niu
Nen 女 A female.

New
Nieu
Năou 扭 To wring.

Nin
Nin
Nin 紉 To thread a needle.

Ning
Ning
Ning 寧 Better; rather.

No
No
No 娜 Sluggish.

Nō
Nō
Nek 諾 To assent.

Noo
Nu
Now 怒 Anger.

Nun
Nun
Nune 嫩 Tender.

Nung
Nung
Nung 農 Husbandry.

Nuy
Nui
Nuy 內 Within.

Nwan
Nuon
Nune 煖 Warm.

12. O.

O
O
O 阿 Oh; so; said in reply.

Ō or *Gō*
Ō, *Ngō*
Ok 惡 Vicious; bad.

13. P.

<i>Pa</i> <i>Pa</i> <i>Pa</i>	怕	To fear.
<i>Pä</i> <i>Pä</i> <i>Pat</i>	八	Eight.
<i>Pae</i> <i>Pui</i> <i>Pae</i>	拜	To bow; to worship.
<i>Pan</i> <i>Pan</i> <i>Pan</i>	瘢	A cicatrix.
<i>Pang</i> <i>Pang</i> <i>Poang</i>	挈	To help; aid.
<i>Päng</i> <i>Peng</i> <i>Päng</i>	棚	A fence.
<i>Paou</i> <i>Pao</i> <i>Pow</i>	保	To protect.
<i>Pe</i> <i>Pi</i> <i>Pe</i>	庇	To shelter.
<i>Pě</i> or <i>pih</i> <i>Pě</i> <i>Päk</i>	北	The north.
<i>Peaou</i> <i>Piao</i> <i>Pew</i>	票	Brittle.
<i>Pě</i> <i>Piě</i> <i>Pect</i>	别	Another; different.
<i>Pien</i> <i>Pien</i> <i>Peen</i>	便	Convenient.

<i>Pei</i> <i>Py</i> , <i>poei</i> <i>Pei</i>	被	To receive: forms the passive voice.
<i>Pew</i> <i>Pieu</i> <i>Pew</i>	彪	Spotted tiger.
<i>Pin</i> <i>Pin</i> <i>Pän</i>	貧	Poor.
<i>Ping</i> <i>Ping</i> <i>Paing</i>	平	Even.
<i>Po</i> <i>Po</i> <i>Po</i>	破	To tear; to destroy.
<i>Pö</i> <i>Pö</i> <i>Pok</i>	薄	Thin.
<i>Poo</i> <i>Pu</i> <i>Pow</i>	舖	A shop.
<i>Pow</i> <i>Peu</i> <i>Pow</i>	剖	To split.
<i>Pun</i> <i>Pun</i> <i>Poon</i>	盆	A dish.
<i>Pung</i> <i>Pung</i> <i>Pung</i>	篷	A sail.
<i>Pwan</i> <i>Puon</i> <i>Poon</i>	盤	A cup; dish.
14. S.		
<i>Sä</i> <i>Sä</i> <i>Sat</i>	撒	To sprinkle.

Sae Sai Sae	搥	To agitate.	Seu Siu Seu	鬚	The beard.
San Sau San	傘	An umbrella.	Seuē Siue Seut	雪	Snow.
Sang Sang Soang	喪	Mourning clothes.	Seuen Siuen Sune	選	To choose.
Säng Seng Säng	瘠	Lank; lean.	Seun Siun Sune	巡	To range, to inspect.
Saou Sao Sow	掃	A brush.	Seu Siue Sä u	修	To adorn.
Se Si Sei	細	Fine; minute.	Sha Xi Sha	沙	Sand.
Sē or sih Se Sik	塞	To obstruct.	Shä Xä Shät	殺	To kill.
Seaou Siao Sew	銷	To melt.	Shae Xai Shae	曬	To dry in the sun.
See Szu See	事	Business; affair.	Shan Xan Shan	訕	To detract.
Seē Siē Seet	洩	To ooze out.	Shang Xang Sheung	上	Above; high.
Seēn Sien Seen	先	Before.	Shacu Xao Shew	少	Few.
Seō Siō Stok	削	To pare thin.	Shay Xe Shay	賒	Credit.

<i>She</i> <i>Xi</i> <i>She</i>	時	Time.	<i>Shwang</i> <i>Xwang</i> <i>Sheong</i>	雙	A pair.
<i>Shě</i> <i>Xě</i> <i>Shě</i>	實	Really ; solid.	<i>Shwǒ</i> <i>Xw</i> <i>Sheut</i>	說	To speak.
<i>Shen</i> <i>Xen</i> <i>Shcen</i>	善	Good ; pious.	<i>Sin</i> <i>Sin</i> <i>Sun</i>	新	New.
<i>Skin</i> <i>Xin</i> <i>Shun</i>	神	Spirit ; God.	<i>Sing</i> <i>Sing</i> <i>Shäng</i>	星	A star.
<i>Shing</i> <i>Xing</i> <i>Shing</i>	升	To ascend.	<i>So</i> <i>So</i> <i>So</i>	鎖	A lock.
<i>Shō</i> <i>Xō</i> <i>Shok</i>	贖	To ransom.	<i>Sō</i> <i>Sō</i> <i>Sok</i>	俗	Common, vulgar.
<i>Shoo ; shu</i> <i>Xu</i> <i>Shoo ; shu</i>	書	A book.	<i>Soo</i> <i>Su</i> <i>Soo</i>	數	To number.
<i>Show</i> <i>Xeu</i> <i>Shăou</i>	受	To receive.	<i>Sun</i> <i>Sun</i> <i>Sun</i>	遜	Obsequious.
<i>Shun</i> <i>Xun</i> <i>Shun</i>	順	To obey.	<i>Sung</i> <i>Sung</i> <i>Sung</i>	送	To present to.
<i>Shüy ; shwüy</i> <i>Xui</i> <i>Shüy</i>	稅	Duty ; custom.	<i>Süy</i> <i>Sui</i> <i>Süy</i>	雖	Although.
<i>Shwa</i> <i>Xoa</i> <i>Sha</i>	耍	To sport ; play.	<i>Swan</i> <i>Suon</i> <i>Sune</i>	算	To compute.
<i>Shwae</i> <i>Xoai</i> <i>Shae</i>	衰	Fading ; decaying.	<i>Ta</i> <i>Ta</i> <i>Tae</i>	大	15. T. Great, large.

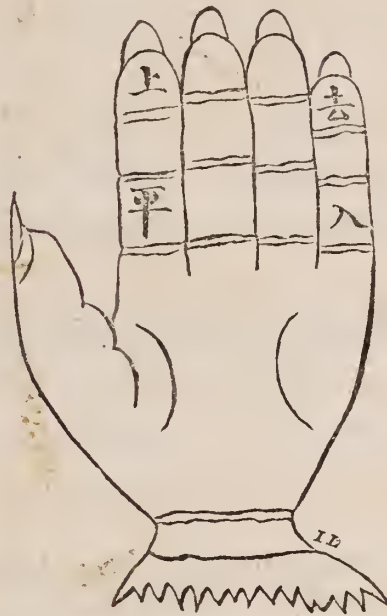
<i>Tā</i> <i>Ta</i> <i>Taf</i>	達	To inform of.	<i>Ting</i> <i>Ting</i> <i>Taing</i>	定	Determined.
<i>Tae</i> <i>Tai</i> <i>Toe</i>	代	For; instead of.	<i>To</i> <i>To</i> <i>To</i>	多	Many
<i>Tan</i> <i>Tan</i> <i>Tan</i>	但	But; only.	<i>Tō</i> <i>Tō</i> <i>Tok</i>	讀	To read.
<i>Tang</i> <i>Tang</i> <i>Toang</i>	當	Suitable; ought.	<i>Tōo</i> <i>Tu</i> <i>Tōo</i>	都	All.
<i>Tāng</i> <i>Teng</i> <i>Tāng</i>	等	Degree; species.	<i>Tow</i> <i>Teu</i> <i>Tāou</i>	頭	The head.
<i>Taou</i> <i>Tao</i> <i>Tow</i>	逃	To run away.	<i>Tsā</i> <i>Cā</i> <i>Tsāp</i>	雜	To mix together.
<i>Te</i> <i>Ti</i> <i>Te</i>	地	The earth.	<i>Tsae</i> <i>Cai</i> <i>Tsoe</i>	猜	To suppose.
<i>Tě</i> or <i>tih</i> <i>Tě</i> <i>Tak</i>	得	To obtain; can.	<i>Tsan</i> <i>Can</i> <i>Tsam</i>	殘	To injure.
<i>Teaou</i> <i>Tiao</i> <i>Tew</i>	調	To temper; moderate.	<i>Tsang</i> <i>Çang</i> ; <i>çam</i> <i>Tsoang</i>	艙	The hold of a ship.
<i>Tě</i> <i>Tiě</i> <i>Tik</i>	敵	Inimical.	<i>Tsāng</i> <i>Ceng</i> <i>Tsāng</i>	增	To augment.
<i>Tēn</i> <i>Tien</i> <i>Teen</i>	天	Heaven.	<i>Tsaou</i> <i>Çao</i> <i>Tsow</i>	早	Morning; soon.
<i>Tew</i> <i>Tieu</i> <i>Tew</i>	丟	To throw.	<i>Tse</i> <i>Ci</i> <i>Tsei</i>	妻	A wife.

<i>Tsě</i> or <i>Tsik</i> <i>Cě</i> <i>Tsik</i>	則	Therefore, hence.	<i>Tsing</i> <i>Cing</i> <i>Tsing</i>	淨	Clear.
<i>Tseang</i> <i>Ciang</i> <i>Tsaong</i>	匠	An artificer.	<i>Tso</i> <i>Co</i> <i>Tso</i>	坐	To sit.
<i>Tseaou</i> <i>Ciao</i> <i>Tseu</i>	蕉	A plantain.	<i>Tsō</i> <i>Co</i> <i>Tsok</i>	作	To do.
<i>Tsey</i> <i>Cie</i> <i>Tsay</i>	借	To lend or borrow.	<i>Tsoo</i> <i>Co</i> <i>Tsoo</i>	阻	To obstruct.
<i>Tsee</i> <i>Co</i> <i>Tsee</i>	此	This.	<i>Tsow</i> <i>Co</i> <i>Sow</i>	愁	To grieve.
<i>Tsě</i> <i>Cě</i> <i>Tsat</i>	七	Seven.	<i>Tsun</i> <i>Con</i> <i>Tsun</i>	尊	To honour; respect.
<i>Tseñ</i> <i>Cien</i> <i>Tseen</i>	前	Before.	<i>Tsung</i> <i>Cung</i> <i>Tsung</i>	總	All; the whole.
<i>Tseu</i> <i>Ciu</i> <i>Tseu</i>	娶	To marry a wife.	<i>Tswan</i> <i>Cuen</i> <i>Tsune</i>	攢	To collect together.
<i>Tseuě</i> <i>Ciuě</i> <i>Tseut</i>	絕	To cut off from.	<i>Tun</i> <i>Tun</i> <i>Tun</i>	頓	To bow the head to the ground.
<i>Tseuen</i> <i>Cinen</i> <i>Tsune</i>	痊	To heal.	<i>Tung</i> <i>Tung</i> <i>Tung</i>	同	The same; with.
<i>Tseun</i> <i>Ciun</i> <i>Tsun</i>	駿	To yield.	<i>Tüy</i> <i>Tui</i> <i>Tüy</i>	推	To push from.
<i>Tsew</i> <i>Cieu</i> <i>Tsaou</i>	秋	Autumn.	<i>Twan</i> <i>Tuon</i> <i>Tune</i>	短	Short.
<i>Tsin</i> <i>Cin</i> <i>Tsun</i>	親	Relations; kindred.	<i>Ung</i> <i>Ung</i> <i>Gung</i>	翁	16. U. Title of respect.

<i>Urh</i> <i>Ul; urh</i> <i>E, uge</i>	而	And.	<i>Yang</i> <i>Yang</i> <i>Yaong</i>	洋	The ocean.
<i>Wă</i> <i>Vă</i> <i>Mat</i>	襪	17. <i>Wa</i> , Stockings.	<i>Yaou</i> <i>Yao</i> <i>Yew</i>	要	To will to have; to want.
<i>Wae</i> <i>Vai</i> <i>Ngoe</i>	外	Withoutside.	<i>Yay</i> <i>Ye</i> <i>Yay</i>	夜	Night.
<i>Wan</i> <i>Van</i> <i>Man</i>	晚	Evening.	<i>Yen</i> <i>Yen</i> <i>Een</i>	言	Words, discourse.
<i>Wăn</i> <i>Ven</i> <i>Măn</i>	聞	To hear.	<i>Yew</i> <i>Yeu</i> <i>Yaou</i>	有	To have.
<i>Wang</i> <i>Vang</i> <i>Moang</i>	望	To hope.	<i>Yin</i> <i>Yn</i> <i>Yün</i>	因	Cause; because.
<i>We</i> <i>Vi</i> <i>Mei</i>	味	Taste.	<i>Ying</i> <i>Yng</i> <i>Ying</i>	影	Shadow.
<i>Wei</i> <i>Goei</i> <i>Wei</i>	爲	To do; because.	<i>Yô</i> <i>Yô</i> <i>Yok</i>	欲	To desire.
<i>Wo or Go</i> <i>Ngo</i> <i>Go</i>	我	I.	<i>Yu</i> <i>Yu</i> <i>Ue</i>	魚	Fish.
<i>Woo</i> <i>Gu; Ngu</i> <i>Ing</i>	五	Five.	<i>Yuě</i> <i>Yuě</i> <i>Yut</i>	月	The moon.
		18. Y.	<i>Yuen</i> <i>Yuen</i> <i>Une</i>	圓	Round.
<i>Ya</i> <i>Ya</i> <i>Ga</i>	牙	The teeth.	<i>Yun</i> <i>Yun</i> <i>Wăn</i>	雲	Fog; cloud.
<i>Yae</i> <i>Yai</i> <i>Ak</i>	佸	Afflicted.	<i>Yung</i> <i>Yung</i> <i>Yung</i>	用	To use.

Of the Tones.

The syllables are varied by four Tones ; or, as the Chinese express it, *See* 四 *Shíng* 聲, and which they delineate on a hand, thus



The character *píng* 平 'even,' is the first in order ; *shàng* 上 'high,' is the second ; *qù* 去 'going,' is the third, and *jù* 入 'entering,' is the fourth.*

These characters as applied to vary the pronunciation of their syllables they define thus,

* The Chinese make a general division of the Tones into direct and oblique; *Píng shíng* is the direct, and the three remaining ones they call *Cě* 仄 *shíng* 聲 oblique tones.

The first, *píng*, denotes an “even path (tone) neither low nor high.” The second, *shàng*, denotes “a high exclamation, violent and strong.” The third, *keú*, “is distinct, clear, and delights in a lengthened path,” (tone). The fourth *jǒ*, is “short, quick, and suppressed.”

The first, viz. *píng-shíng*, is divided into *upper* and *lower*. Upper-ping is called 平上 *shàng píng*; and lower ping is called 平下 *hiá píng*.*

Europeans have appropriated to each of these a mark, which in writing they place over the syllable like an accent. The marks are - Upper-*píng-shíng*; ^, lower-*píng-shíng*; \, *shàng-shíng*; ˊ, *keú-shíng*; ˇ, *jǒ-shíng*.†

Hence the Europeans say that there are five tones, and generally speak of them by ‘first, second,’ &c. according to the order in which they stand above. The marks are placed above the syllable thus,—*Tūng, tòng, túng, tǐ*.

Mr. Manning, a gentlemen who has studied the language with care, says, that the pronunciation of *shàng-shíng* is effected, by shutting the Velum pendulatum Palati, and contracting the parts adjacent. In *keú-shíng* the same operation takes place in the close of the syllable. In *píng-shíng*, these are quite open. Attention to this remark will, I believe, assist considerably in distinguishing these three Tones. The *jǒ-shíng* is easily distinguished, from

* *Shàng-píng*, they some times call 平清 *tsing píng*, that is *clear píng*; *Hiá-píng*, they call 平濁 *chō píng*, that is, *thick píng*.

† The Chinese place this mark ˊ thus 天 to denote *píng-shíng*; —thus 天 to denote *shàng-shíng*; thus 天 *keú-shíng*; and thus 天 *jǒ shíng*. They mark the tones only on some occasions.

its being extremely short, and generally capable of being spelled differently from the others, as *Tiēn*; *tièn*; *tién*; *tiě*.

Those syllables only which end in *n* or *ng* have the *jǒ-shíng*.

Another variety in the Chinese syllables is marked by an aspirate placed with the other marks, thus, ㄘ ㄙ ㄜ ㄝ ㄞ. Only the mute initials, *k*, *p*, *t*, are aspirated. The syllable *Chü* appears an exception, but is not really so, for it is strictly the sound of *Tcha*.

A variety in the vowels *e*, *o*, and *u*, is marked by a dot placed with the above marks, thus, ㄘ˙ ㄙ˙ ㄜ˙ ㄝ˙ ㄞ˙. It is particularly requisite to distinguish *çü* in the Portuguese orthography from *çu*. The first cannot be spelled by the Roman Alphabet. It is something like *tsu*.¹ The last is *tsu*.²

The aspirate the Chinese do not seem to consider a modification of the same syllable, but a quite different initial sound.

In the Pekin dialect the short tones are lengthened, or rather do not exist.

The pronunciation of the Tones can only be learned from a living Instructor. They are not absolutely necessary to be understood in speaking Chinese; but are yet essential to *good* speaking. Hence an early attention to them is advisable.

On the opposite page is given a Table of syllables, for the purpose of practising the Tones.

Table for Practising the Tones.

<p>§. I.</p> <p><i>Sīn</i> 先 Before.</p> <p><i>Sīn</i> 蘇 Musk.</p> <p><i>Sién</i> 線 Thread.</p> <p><i>Sī</i> 屑 Labour.</p>	<p>§. V.</p> <p><i>Sieū</i> 修 Adorn.</p> <p><i>Seū</i> 叟 Noise of rice.</p> <p><i>Sie</i> 秀 Flourishing.</p> <p>§. VI.</p> <p><i>Tūng</i> 東 East.</p> <p><i>Tàng</i> 董 To rectify.</p> <p><i>Táng</i> 凍 Congeal.</p> <p><i>Tō</i> 篤 Exceedingly.</p>	<p><i>Pín</i> 孀 A widow.</p> <p><i>Piē</i> 畢 Finished.</p> <p>§. IX.</p> <p><i>Chāng</i> 張 To stretch.</p> <p><i>Chàng</i> 掌 Palm of the hand.</p> <p><i>Cháng</i> 帳 Canopy.</p> <p><i>Chō</i> 着 To place.</p>
<p>§. II.</p> <p><i>Gōi</i> 威 Majesty.</p> <p><i>Gōi</i> 偉 Rare.</p> <p><i>Gōi</i> 畏 Dread.</p> <p>§. III.</p> <p><i>Kī</i> 幾 Incipient.</p> <p><i>Kī</i> 紀 Chronicle.</p> <p><i>Kī</i> 記 Remember.</p>	<p>§. VII.</p> <p><i>Yīng</i> 英 Heritage.</p> <p><i>Yīng</i> 影 Shade.</p> <p><i>Yīng</i> 應 Answering.</p> <p><i>Yē</i> 益 Advantage.</p> <p>§. VIII.</p> <p><i>Pīn</i> 賓 A guest.</p> <p><i>Pīn</i> 稟 An address.</p>	<p>§. X.</p> <p><i>Kāng</i> 剛 Hard.</p> <p><i>Kiàng</i> 講 To speak.</p> <p><i>Kiáng</i> 降 Condescend.</p> <p><i>Kiō</i> 角 A horn.</p> <p>§. XI.</p> <p><i>Chāo</i> 朝 Imperial palace.</p> <p><i>Chào</i> 沼 Fish pond.</p> <p><i>Cháo</i> 照 Illustrious.</p>
<p>§. IV.</p> <p><i>Chū</i> 諸 All.</p> <p><i>Chū</i> 主 Lord.</p> <p><i>Ché</i> 著 Manifest.</p>		

§. XII.

Kū 孤 Alone.

Kú 古 Ancient.

Kù 故 Cause.

§. XIII.

Yüēn 鴛 A bird.

Yuèn 婉 Obsequious.

Yuén 怨 To hate.

Yē 乙 One.

§. XIV.

Kiai 皆 All.

Kiai 解 To explain.

Kiai 介 To assist.

§. XV.

Tēng 登 To ascend.

Tēng 等 Species.

Tēng 凳 A bench.

Tē 德 Virtue.

§. XVI.

Szū 師 A master.

Szū 史 Historian.

Szú 四 Four.

§. XVII.

Kīn 金 Gold.

Kīn 錦 Silk.

Kīn 禁 Forbid.

Kīē 急 Hasty.

§. XVIII.

Kiaō 交 Communicate.

Kiaō 絞 To twist.

Kiaō 教 To teach.

§. XIX.

Çai 栽 To plant.

Çai 宰 To rule.

Çai 載 To contain.

§. XX.

Kiēn 兼 With.

Kiēn 檢 To examine.

Kiēn 劍 A sword.

Kiē 劫 To seize

§. XXI.

Çin 津 End of a bridge.

Çin 瞋 Part of a church.

Çin 進 To enter.

Çō 卒 A general.

§. XXII.

Sū 雖 Though.

Sui 髓 Marrow.

Suí 歲 A year.

§. XXIII.

Kō 科 Vacuum.

Hō 火 Fire.

Hó 貨 Goods.

§. XXIV.

Kiēn 鍼 Forceps.

Kiēn 減 Lessen.

Kiēn 鑒 Mirrour.

Kiā 甲 Reins.

§. XXV.

Fān 翻 To fly.

Fàn 反 To subvert.

Fán 泛 To swim.

Fā 發 To issue.

§. XXVI.

Kiā 家 A family.

Kiā 賈 A name

Kiā 嫁 To wed.

§. XXVII.

Kuōn 官 An officer.

Kuōn 管 To rule.

Kuán 貫 Habit.

Kuō 括 To reprove.

§. XXVIII.

Kuē 魁 First; great.

Huē 賄 Precious.

Huē 誨 To admonish.

§. XXIX.

Chē 遮 To cover.

Chē 者 Expletive.

Chē 蔗 Matting.

§. XXX.

Kān 干 Shield.

Kān 趕 Follow up.

Kān 幹 Endeavour.

Kō 割 To cut.

§. XXXI.

Kān 甘 Sweet.

Kān 敢 To dare.

Kān 紺 Green and red.

Kō 蛤 An oyster.

§. XXXII.

Pēng 彭 A road.

Pàng 棒 A rod.

Ngéng 硬 Hard.

Ngě 額 The forehead.

§. XXXIII.

Ngú 吾 I.

Ngù 五 Five.

Ngú 悟 To advert.

In looking over this Table, the Remark made above will be apparent, viz. that those syllables only which terminate in *n*, or *ng* have the short tone.

The preceding is extracted from a small Dictionary of the Chinese, in which the syllables of the same termination and the same tone are arranged together. It is observable, that instead of making use of the initial sound, as we do, for the purpose of arrangement, they make use of the final sound.

The preceding Table contains all the* final sounds in the Language. It is intended that the learner should repeat it frequently with a native Teacher. To each character is affixed a partial definition, that whilst the Tones are acquired, the character also may become familiar.

Of the Chinese Character and Writing.

The Character of the Chinese is formed by a hair pencil, which they hold erect and firmly betwixt the thumb on one side and the fore and middle finger on the other. The wrist and the whole of the fore arm rests

* The table that was given before, exhibits all the initial sounds in the language. To spell any word in the Language, no more is necessary than the union of an initial and a final sound, as will be seen by attending to what has been said in the second page. The Chinese avail themselves of this for the purpose of secret correspondence. The persons corresponding fix upon a certain order of the sounds, and a rule for changing that order as frequently as they please, then instead of writing a character to give the sound write only a figure to denote its place. On the same plan they converse, by moving the finger till they arrive at the number which they wish to be noted by their companions, when they make a short pause.

steadily on the table. The paper on which they write lies straight before them. They write in columns from the top to the bottom of the page, and begin on the right hand proceeding with column after column towards the left.

Occasionally inscriptions, &c. over doors in temples and in shops, and which consist but of a single line, are written horizontally from the right hand to the left.

That the character was originally hieroglyphic, is evident, from ancient characters which they preserve with great care: but for the sake of neatness and dispatch in writing, the character has undergone gradual and repeated changes, which have, in most cases, destroyed whatever there was of emblem in it. They still however keep up the idea, and in their Dictionaries often endeavour to illustrate the emblem which they conceive to be contained in the Character which they are defining. And further, in explaining compound characters they sometimes shew the allusion which there is in the meaning of the whole compound, to the meaning of every part of which it is composed.

The varieties in the character now in use are five. First, the plain hand, which is in most general use. It is called 字正 *Ching tsee*, right character. Second, the same written with freedom, but not so carelessly as the running hand. It is called 字行 *hing tsee*, walking character. Third, the running hand, called 字草 *Tsaoü tsee*, grass character. Fourth, a stiff ancient character, much like the *ching tsee*, called 字隸 *lé tsee*. Fifth, the seal character, called 字篆 *chuèn tsee*. The different appearance of

these will be seen in the word *tūng*, the east, written five different ways. Thus,

東 *chíng-tseé*, or the plain hand ;

東 *híng-tseé*, free hand ;

东 *tsaou-tseé*, the running hand ;

東 *lé-tseé*, ancient character ;

東 *Chuèn-tseé*, seal character.

The running hand is much in use in writing letters, and keeping accounts. Prefaces to books are frequently written in it. Books themselves are almost universally in the plain hand. All papers sent in to government must be written in the plain hand. In the running hand and seal character there are various ways of writing the same character, which, together with the contractions made use of in the plain hand, constitute a great source of difficulty in acquiring the language thoroughly.

Though the Chinese character appears complicated, it is, generally, reducible to a very few primary parts which the Chinese call 部 *poó*, a tribunal.—In Europe the *poó* are called keys and radicals. They are two hundred and fourteen in number. On the opposite page is given a Table of them.

Table of the Chinese Radicals, exhibiting their pronunciation, figure, and meaning.

Characters formed by one stroke of the pencil.

Yē 一 one.

Keuēn 丨 to descend.
c

Chù 丶 a point.

Peē 丿 bent out.
c

Yāy 乙 one.
c

Keuē 乚 hooked.
c

—By two strokes.

Ūrh 二 two.

Tōw 亅 undefined.
c

Jín {人} man.
c {亻}

Fō 儿 man.
c

Jō 入 to enter.

Pā 八 eight.

Keūng 冂 wilderness.
c

Mēē 冃 to cover.
c

Pīng 丷 isicle.
c

Kē 几 niche.

Kāng 凵 gaping.
c

Taoū {刀} knife.
c {刂}

Lēē 力 strength.

Paoū 勹 to fold.
c

Pē 匕 spoon.
c

Fāng 匚 receptacle.
c

Hē 匚 receptacle.
c

Shāy 十 ten.

Pō 卜 to divine.

Sēē {卮} knot in
c {卮} wood.

Hàn 厂 shelter.
c

Mōw 厶 curved.

Yēw 又 more.

—By three strokes.

Keū 口 mouth.

Hwūy 凵 inclosure.
c

Toð 土 earth.

Sēē 士 learned.

Chē 夕 to follow.
c

Sūy 夕 to walk.
c

Sēē 夕 evening.

Tá 大 great.

Nù 女 woman.

Tsēē 子 child.

Mēēn 扌 to collect.
c

Tsún 寸 an inch.

Seoū 小 little.

Yéw { 尢 } irregular
 { 尤_c } waving
 { 兀_c } edge.

Shē 尸 corpse.

Chē 屮 bud.

Shān 山 hill.

Chuēn 巛 channel.

Chuēn { 乚_c } same as
 { 乚_c }
 { 乚_c } the last.
 { 川 }
 { 川 }

Kūng 工 workman.

Kè 己 one's self.

Kīn 巾 napkin.

Kān 干 shield.

Yéw 乚 slender.

Yèn 广 to protect.

Yìng 彳 journey.

Kūng 𠂇 join hands.

Yǎy 弋 to dart.

Kūng 弓 a bow.

Kě { 彑 }
 { 彑_c } hog's head.
 { 彑_c }

Shàn 彡 hairs.

Chě 彳 to pace.

—By four strokes.

Shīn { 心 }
 { 小_c } the heart.
 { 小_c }

Kó 戈 a lance.

Hóo 戶 inner door.

Shòw { 手 }
 { 扌_c } the hand.

Chē 支 branch.

Pǒ { 攴 } slight
 { 攴_c } stroke.

Wǎn 文 literature.

Tòw 斗 firkin.

Kīn 斤 pound.

Fāng 方 square.

Vù { 无 }
 { 无_c } negative.

Jě 日 day.

Yuě 曰 to speak.

Yuě 月 the moon.

Mō 木 wood.

Kě'n 欠 to owe.

Chè 止 to stop.

Taè {歹} evil.
 {步_c}

Chǔ 父 a staff.
 _c

Wú 母 not.

Pè 比 to compare.

Maoú 毛 hair.

Shē 氏 family name.

Keě 气 air.
 _c

Shiay {水} water.
 {氵_c}
 {冰_c}

Hò {火} fire.
 {灬_c}

Chaoú {爪} nails.
 {爪_c}

Fóo 父 a father.

Heaóu 爻 to imitate.
 _c

Chwǎng 爿 undefined.
 _c

Pěnn 片 a splinter.

Yá 牙 the teeth.

Néw {牛} an ox.
 {牛_c}

Kiú²n {犬} a dog.
 {犾_c}

—By five strokes.

Heuén 玄 dark colour.

Yó {玉} gem.
 {王_c}

Kwā 瓜 melon.

Wà 瓦 tiles.

Kūn 甘 sweet.

Sāng 生 to produce.

Yúng 用 to use.

Tiēn 田 a field.

Pěē 疋 piece of cloth.

Tsǔē 疒 sickness.
 _c

Pǒ 殳 to mound.
 _c

Pě 白 white.

Pě 皮 skin.

Míng 皿 dishes.

Mō 目 the eye.

Mów 矛 a spear.

Shì 矢 an arrow.

Shě 石 a stone.

Shí 示 to admonish.

Sù 肉 to creep.
 _c

Hó 禾 grain.

Heuě 穴 a den.

Lěě 立 erect.

—By six Strokes.

Chō {竹} bamboo.
{𥵹}

Mè 米 rice.

Scé {糸} silk.
{𣎵}

Feú 缶 crockery.

Wáng {网} a net
{𦉳} {𦉴} {𦉵}

Yáng 羊 a sheep.

Yù {羽} feathers.
{羽}

Laò 老 aged.

Ūrh 而 and.

Laè 耒 harrow.

Ūrh 耳 the ear.

Yǔ 聿 a pencil.

Jǔ {肉} flesh.
{月}

Chǐn 臣 minister.

Tscé 自 himself.

Ché 至 even to.

Kèw 臼 a mortar.

Shě 舌 the tongue.

Chuēn 舛 to disturb.

Chōw 舟 a ship.

Kán 艮 inobedient.

Sě 色 colour.

Tsaoù {艸} herbs.
{艸}

Hoò 虍 a tiger.

Chǔng 虫 an insect.

Hcuě 血 blood.

Híng 行 to go.

È 衣 garments.

Ya {𠂔} to oppose.
{𠂔}

Sé {西} the west.

—By seven strokes.

Kěén 見 to see.

Kiō 角 a horn.

Yén 言 words.

Kō 谷 valley.

Tōw 豆 pulse.

Shè 豕 a hog.

Chè 豸 reptile.

Péi 貝 sea shells.

Tsòw 走 to walk.

Chǎy 赤 carnation.

Tsǒ {足} the foot.
{足}

Shīn 身 the body.

Kēū 車 a wheel.

Sín 辛 bitter.

Shín 辰 to tremble.

Chó { 走 }
{ 辵 }^c to run.

Yāy { 邑 }
{ 阝 }^c (right.) a city.

Yēw 酉 finished.

Tsā 采 to pluck.

Lè 里 a mile.

—By eight strokes.

Kín 金 gold.

Chǎng 長 long.

Mún 門 a door.

Fèu { 阜 }
{ 阝 }^c (left.) a mound.

Táé 隸 highest.

Chuě 隹 wings.

Yü 雨 rain.

Tsing 青 azure.

Feí 非 false, not.

—By nine strokes.

Měén 面 the face.

Kě 革 untanned skin.

Ví 韋 tanned leather.

Kèw 韭 leeks.

Yín 音 sound.

Hěé 頁 the head.

Fūng 風 wind.

Fí 飛 to fly.

Shǎy 食 to eat.

Shów 首 the head.

Heāng 香 odour.

—By ten strokes.

Mà 馬 a horse.

Kwō 骨 a bone.

Kaoū 高 high.

Peaou 髟 long hair.

Tów 鬥 to fight.

Chǎng 鬯 sacrificial wine.

Lěé 鬲 perfume pot.

Kwèi 鬼 an imp.

—By eleven strokes.

Yú 魚 fish.

Neaou 鳥 a bird.

Lò 鹵 tasteless.

Lò 鹿 a stag.

Mé 麥 wheat.

Má 麻 hemp.

—By twelve strokes.

Hwáng 黃 yellow.

Shò 黍 millet.

Hé 黑 black.

Chē 褸 to embroider.	—By fourteen strokes.	—By sixteen strokes.
—By thirteen strokes.	Pé 鼻 nose.	Láng 龍 dragon.
Múng 黽 a toad.	Tsé 齊 even.	Kwei 龜 tortoise.
Ting 鼎 tripod.	—By fifteen strokes.	—By seventeen strokes.
Kcò 鼓 drum.	Chē 齒 teeth.	Yō 龠 wind instrument.
Shoò 鼠 mouse.		

The characters inclosed in braces are considered as the same. The first in the brace always exhibits the form of the character when it stands by itself;—those that follow shew the form which it bears when united with other parts in compound characters.

Those characters with the letter c placed below the definition, are used only in compounds: c placed by the side of the character, denotes the same.

The compound form of *yǎy*, a city, is the same as that of *shù*, a mound, they are distinguished by one being placed on the right, and the other on the left as they are marked.

On the mode of finding out words in the Chinese dictionary.

Under the preceding two hundred and fourteen Radicals, all the characters in the Chinese language are arranged in their Dictionaries. In

compound characters, the Radical is more frequently on the left side than in any other part. But the Radical part is also to be met with on the right side of the compound, as well as at the top and bottom, and in the middle, so that no rule can be given where to find the Radical, further than that it appears generally the most conspicuous part of the character.

In the Dictionary under each Radical are arranged, first, the characters that are formed by one stroke of the pencil more than is necessary to form the Radical; second, those that are formed by two strokes more; then those that are formed by three more, &c. So that in order to find out a word in the dictionary, excepting the Radical part, reckon how many strokes of the pencil are necessary to form the character which you wish to find, then, under its radical and that collection of characters consisting of the given number of strokes, look for it. If the character sought for, is not to be found, either the wrong radical has been fixed on, or the strokes not rightly numbered.

The only source of mistake in numbering the strokes is in square characters like *keü*, 口 the mouth, or those which are open at the bottom, like *keüing* 冂. The Chinese reckon that *keü*, 口 is formed by three strokes, and *keüing* by two: thus they first write the down stroke on the left; then the top and right side by one stroke of the pencil, and last of all the cross stroke at the bottom

| first made;

• 冂 second;

— last.

Observe, that in writing, the general rule is, to begin at the left side of the character;—to draw horizontal lines before those that are perpendicular, excepting the lowest horizontal stroke in the character, which is made last;—the left, top and right side of squares are formed before the parts enclosed;—the bottom horizontal stroke is made last of all.

Examples.

Pěén, 便 convenient, is found under the radical *jín* 亻 which is on the left side. *Pěén* has seven strokes beside the Radical.

Tsoó, 助 to assist, is found under the Radical *liě* 力 which is on the right side. *Tsoó* has five strokes beside the Radical.

Tscún, 全 the whole, is found under the Radical *jǒ*, 丷 and four strokes.

Pīng, 兵 a soldier, is found under the Radical *pǎ*, 厶 and eight strokes.

Gaé, 愛 to love, is found under the Radical *sīn*, 心 and nine strokes. In *gaé* the Radical is in the middle.

Of the Dictionary in which the syllables are arranged according to their pronunciation.

The Dictionary of the Emperor *K'āng hē* 熙康 according to the above arrangement, is that most in use in China. They have beside a dictionary in which the words are arranged according to the pronunciation.

Some Chinese and Latin Dictionaries write both arrangements. In a copious Index the characters are all arranged under the key as has now been explained. Having found the character sought in the Index and learned its sound which is written by the side of it, the Learner has to turn to the body of the work, in which the characters are arranged according to their pronunciation, and there he finds the definition. The utility of this double arrangement is, that you may find a character either from having heard its sound or seen its form.

Punctuation is generally omitted in Chinese writing. Historical books and commentaries are usually pointed. They have but two points. A dot placed between the characters to point off the Member of a sentence, and which is called *tóu* 讀, and a circular mark placed by the side of the character when the sense is complete : it is called,

圈 *keu'én,*
round

斷 *tuàn,*
cut off,

Thus,

於 *rū*
vu! (is)

歎 *t'án*
an aspiration

美 *mei*
(of) praise

辭 *tsó*
expressed. i. e.

'Vu! denotes an aspiration of praise.'

OF NOUNS.

It has already been observed, that words in the Chinese Language consist of but one syllable; we now remark that these are all indeclinable. The number, case, or gender of Nouns produces no change of termination: they remain the same in every mood, tense and person of the verb.

What is, in other languages generally effected by declension and conjugation, is, in Chinese, performed by separate monosyllables.

Before it is shewn how they form the number, case, and gender of the Noun, it is proper to notice a class of words called Numerals, which generally precede or follow the Noun. From their name, it is apparent, that they are used in numbering. But they occur not only when reckoning, but also when mentioning one of a thing: as, 'a ship,' is expressed by,

船 *chuān* ship. 隻 *chē* single 一 *yī* One

As if they would say, "one sail ship." The import and use of the Numerals are similar to the word *sail* when we say "twenty sail of merchantmen." The numeral has an allusion to some quality or circumstance of the Noun.

When reckoning or writing accounts, the Numeral follows the noun, as, "Of merchantmen twenty sail." In Chinese,—

隻 ^{ch'z}
single ones.十 ^{sh'z}
tens二 ^{érh}
two船 ^{chuēn}
ship貨 ^{Hó}
Merchandise

‘White cloth a thousand pieces.’

疋 ^{pě}
pieces.千 ^{ts'ēn}
thousand一 ^{yǎy}
one布 ^{pú}
cloth白 ^{P'z}
White

Ts'ín, 餐 to swallow : the numeral of meals, as,

飯 ^{fán}
rice.餐 ^{ts'ān}
swallow一 ^{Ydy}
One

i. e. ‘A meal.’

Breakfast is called 餐 ^{ts'ān} meal. 早 ^{Tsāo} MorningDinner, the repast taken at noon 餐 ^{ts'ān} meal. 午 ^{Vù} NoonThe Canton people call it 餐 ^{ts'ān} meal. 大 ^{Tá} GreatSupper is called 餐 ^{ts'ān} meal. 晚 ^{Wàn} Evening

Tsàn, 盞 a small cup, the numeral of lamps :

燈 ^{t'ing}
lamp.盞 ^{ts'ān}
cup一 ^{Ydy}
One

‘A Lamp.’

Ts'ang, 層 the numeral of the stories or floors of a house, and of things piled one upon another : as,

樓 ^{leū} room. 層 ^{ts'ang} flight — ^{Yāy} One

‘A story, or flight of rooms.’

樓 ^{leū} room. 層 ^{ts'ang} flight — ^{yāy} one 第 ^{Tē} Number

Is, ‘the first story.’

Ts'ě 節 the numeral of joints, as the joinings in the cane and bamboo. Also of the paragraphs of a book.

節 ^{ts'ě} paragraph. — ^{yāy} one 書 ^{shū} book 講 ^{kuang} discourse 請 ^{Ts'ung} Pray

‘I'll thank you to explain a paragraph.’

吹 ^{chuē} blow. 管 ^{kuān} (the numl.) 做 ^{tsó} make 節 ^{ts'ě} section 砍 ^{K'ān} Cut
來 ^{lāi} come 簫 ^{seaoñ} pipe 竹 ^{chō} bamboo — ^{yāy} one

‘Cut a section of bamboo, and make a pipe to play on.’

Tsó 座 a seat: the numeral of walls.

墻 ^{tse'ang} wall. 座 ^{tsó} seat — ^{Yāy} One

‘A wall.’

墻 ^{tse'ang} wall. 石 ^{sh'ý} stone 座 ^{tsó} seat — ^{yāy} one 建 ^{K'ēn} Build

‘To build a stone wall.’

The numeral of mud walls is *fō* 幅

牆 *tse'ing* wall. 土 *toō* earthen 幅 *fō* 一 *yāy* one 築 *Chō* Tread

‘To erect a mud wall.’

Tsoó 牝 the numeral of cows and of mares, as

牛 *néw* cow. 牝 *tsoó* 一 *Yāy* One

‘A cow.’ It denotes the feminine.

For quadrupeds, the numeral *chě* 隻 is generally used.

馬 *mà* horse. 隻 *chě* single 一 *Yāy* One

‘A horse.’ See page 54.

狗 *kěù* dog. 隻 *chě* single 一 *Yāy* One

‘A dog.’

CHĀNG 張 to stretch a cord, the numeral of chairs, tables, and sheets of paper. Also of beds, couches, &c.

子 *tscè* 棹 *chó* table. 張 *chāng* 一 *Yāy* One

‘A table.’

紙 *chě* paper. 張 *chāng* stretch 一 *Yāy* One

i. e. ‘A sheet of paper.’

札 *CHĀ* The numeral of coats of mail, of small bundles or parcels of pencils and of paper : and sometimes of letters.

千 <i>tsĕĕn</i> thousand.	甲 <i>kĕă</i> armour	營 <i>yĭng</i> camp	前 <i>tsĕĕn</i>	} <i>Tseen-shan</i>	帶 <i>Taē</i> Carry
札 <i>chă.</i>	一 <i>yăy</i> one	兵 <i>pĭng</i> soldier	山 <i>shĕn</i>		到 <i>taoú</i> to

‘Take to Caza-branco camp a thousand coats of mail.’

隻 *CHĚ* single; the numeral of ships, and of one of those things that are in pairs.

船 <i>chuĕn</i> ship.	隻 <i>chĕ</i> single	一 <i>Yăy</i> One
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‘A ship.’

了 <i>leaoù</i> have.	到 <i>taoú</i> come to	隻 <i>chĕ</i> single ones	三 <i>sĕn</i> three	船 <i>chuĕn</i> ship	兵 <i>Pĭng</i> Soldier
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‘Three ships of war have arrived.’

靴 <i>heuĕ</i> boot.	隻 <i>chĕ</i> single	一 <i>Yăy</i> One
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‘A boot.’

帙 *CHĚ* The numeral of cases of books ;—six or eight volumes folded up in one case, after the Chinese manner.

帙 <i>chĕ</i> case.	一 <i>yăy</i> one	書 <i>Shoō</i> Book
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‘A case of books.’

CHĒ 枝 A branch, the numeral of branches, candles, pencils, &c.

燭 ^{chō} candle. 蠟 ^{lǎ} wax 枝 ^{chē} branch 一 ^{Yāy} One

‘A wax candle.’

筆 ^{pěě} pencil. 枝 ^{chē} branch 一 ^{Yāy} One

‘A pencil.’

It can also be said,

筆 ^{pěě} pencil. 管 ^{kuan} reed 一 ^{Yāy} A

‘A pencil.’

Chín 陣 The numeral of showers of rain, blows of wind, &c.

雨 ^{yǔ} rain. 陣 ^{chín} 一 ^{Yāy} One

‘A shower of rain.’

‘A heavy shower of rain,’ is expressed by

雨 ^{yǔ} rain. 大 ^{tá} great 陣 ^{chín} 一 ^{Yāy} One

‘The ship was lost in a heavy gale of wind or a Typhon.’

了 ^{leaoù} entirely. 打 ^{tà} stroke (and was) 大 ^{tá} great 一 ^{yāy} one 船 ^{Chuēn} The ship
壞 ^{huai} spoiled. 風 ^{fūng} wind's 陣 ^{chín} 被 ^{péi} received

Ching 成 The numeral of tunes played on an instrument, and also of whole numbers, as, ten, a hundred, and a thousand.

樂 ^{yǒ} music. 成 ^{chīng} perfect (piece of) — ^{Yǎy} One

i. e. 'A tune.'

數 ^{sù} number. 成 ^{chīng} perfect — ^{Yǎy} One

'A whole number.'

'Play a tune,' is expressed by

樂 ^{yǒ} music. 成 ^{chīng} perfect (piece of) — ^{yǎy} one 作 ^{Tsǒ} Make

CHŌ 軸 The numeral of pictures that roll up.

畫 ^{huá} picture. 軸 ^{chō} — ^{Yǎy} One

'A picture.'

Chú 炷 The numeral of twigs of fragrant wood, used in the religious rites of the Chinese, called by Europeans Jos-sticks. As,

'Rise early in the morning, and kindle a twig of incense, to pay respect to deity.'

敬 ^{kíng} to pay respect to 炷 ^{chú} twig 點 ^{tīen} kindle 起 ^{kǐ} raise 清 ^{Tsīng} Clear
神 ^{shín} deity. 香 ^{hēang} incense — ^{yǎy} one 身 ^{shín} body 早 ^{tsaon} morning

Chuēn 串 The numeral of things strung together, as beads are. As,

‘A string of beads.’

珠 ^{chū} beads. 串 ^{chuǎn} string 一 ^{Yǎy} One

‘I am going to the shop to see a string of beads, (to know) if they will do to make bracelets of, or not.’

手 ^{shǒu} hand 以 ^ǐ to 串 ^{chuǎn} string 看 ^{kàn} to look (&) 我 ^{Gò} I
 釧 ^{chuān} bracelet 做 ^{tsó} make 珠 ^{chū} beads 見 ^{kěén} see 往 ^{wàng} go to
 用 ^{yúng} use. 得 ^{tě} be 可 ^{kô} worthy 一 ^{yǎy} one 舖 ^{poo} shop

Chūng 重 The numeral of heavens; of which the Chinese say there are nine : also of single garments. As,

天 ^{těén} heaven. 重 ^{chūng} 三 ^{sān} three 第 ^{Té} Number

‘The third heavens.’

衣 ^ǐ garment. 重 ^{chūng} 一 ^{Yǎy} One

‘A garment.’

Fāng 方 The numeral of squares of ink ; as,

墨 ^{mě} ink. 方 ^{fāng} square 一 ^{Yǎy} One

Fú 幅 The numeral of pieces of silk ; or of large letters written on silk ; also of images.

綢 ^{chōw} silk. 幅 ^{fō} piece of 一 ^{Yǎy} One

Fūng 封 The most usual numeral of letters ; as,

‘To send a letter to a friend.’

友 ^{yǒu} 與 ^{yú} to 封 ^{fūng} closed 寄 ^{Ké} Send
朋 ^{pūng} friend. 書 ^{shoō} book 一 ^{yǎy} one

‘On the 2d instant I received your letter.’

封 ^{fūng} en- closure. 信 ^{sín} faith (letter) 兄 ^{heūng} bro-ther's 接 ^{tseǎy} received 初 ^{tsoō} begin-ning 本 ^{Puèn} Original (this)
一 ^{yǎy} one 來 ^{lāē} coming 仁 ^{jīn} bene-volent 二 ^{érh} two(I) 月 ^{yuē} moon

Wéi 位 The numeral of persons of respectability.

客 ^{kě} visitor. 位 ^{wéi} 一 ^{Yǎy} One

‘A Visitor ; a guest.’

Háng 行 The numeral of things placed in a row ; of columns of characters.

樹 ^{shoó} trees. 行 ^{háng} walk of 一 ^{Yǎy} One

‘A row of trees.’

字 ^{tseé} characters. 行 ^{háng} column of 一 ^{Yǎy} One

‘One column of characters.’

Hiá 下 The numeral of blows given with the hand or a stick.

下 *hiá* come down. 一 *yǎy* one 打 *Tà* Strike

‘To strike a blow.’

‘He struck that man but one blow.’

一 *yǎy* one 過 *kuō* passing 人 *jīn* man 那 *nā* that 他 *Tā* He
下 *hiá* come down. 是 *shé* was 不 *pōō* not 個 *kó* (Numeral) 打 *tā* struck

Hò 夥 The numeral of multitudes of people, of squadrons of ships; boats, &c.

船 *chuēn* ships. 賊 *tsě* pirate 夥 *hò* squad-ron (of) 一 *Yǎy* One

Hwǎ 畫 The numeral of strokes of a pencil.

畫 *hwǎ* strokes, &c. 二 *úrĥ* Two 畫 *hwǎ* stroke. 一 *Yǎy* One

Hwúy 回 The numeral of parts or divisions of a book.

文 *wān* literature. 古 *koò* ancient 回 *hwúy* return 一 *Yǎy* One

‘A section of ancient literature.’

Yuén 員 The numeral of officers of government.

官 *kwān*. 員 *yuén* 一 *Yǎy*

‘An officer.’

Kān 竿 The numeral of bamboos, as

竹 *chō.* 竿 *kān* 一 *Yǎy*

‘A piece of bamboo.’

Keá 架 The numeral of clocks; of stringed instruments, as a piano-forte, &c.

‘A clock.’

時 <i>shê</i> time	}	clock.	一 <i>Yǎy</i> One
辰 <i>shîn</i> hour			架 <i>keá</i> stand
鐘 <i>chūng</i> bell.			

Kān 根 A root; the numeral of trees, &c.

一 <i>Yǎy</i> One	}	A tree.
根 <i>kān</i> root		
樹 <i>shoó</i> tree.		

Keū 口 The mouth; the numeral of draughts, as

茶 *chǎ* 口 *keū* 一 *Yǎy*
tea. mouth (full of) A

‘A draught of tea :’ also of doors and swords.

Kěén 間 The numeral of houses, as

屋 ^{to, or ǒ} 間 ^{kěén} — ^{Yǎy}

‘A house.’

‘Your house is a very good one.’

好 ^{haoù} good. 實 ^{shě} reality } ^{very} 間 ^{kěén} 你 ^{Ne} Your
在 ^{tsaé} is in it } 屋 ^ǒ house (is) — ^{yǎy} one

Also the numeral of the rooms of a house ; as

子 ^{tseé} 房 ^{fāng} room 間 ^{kěén} — ^{Yǎy} One

‘A room.’

Kěén 件 The numeral of any business or affair, as

事 ^{seé} business. 件 ^{kěén} piece of — ^{Yǎy} A

‘There is a very laughable affair,’ is thus expressed,

好 ^{haoù} good 十 ^{shě} ten } ^{very} 件 ^{kěén} } 有 ^{Yèù} There is
笑 ^{seaoú} to laugh. 分 ^{fūn} parts } 事 ^{seé} } 一 ^{yǎy} an

Kiǒ 局 The numeral of games at chess ; as

悶 ^{mún} grief. 消 ^{seaoú} to dissipate 棋 ^{ke} at chess 局 ^{kiǒ} game — ^{yǎy} a 作 ^{Tsò} Play

Keú 句 The numeral of words and sentences.

話 ^{hwá} speech. 句 ^{keú} sentence 一 ^{Yăy} One

‘A sentence.’

‘He pronounced a sentence which I do not understand.’

得 ^{tě} can. 未 ^{wé} not 句 ^{keú} } sentence 他 ^{Tā} He
 會 ^{tsūng} yet 話 ^{hwá} } 講 ^{keàng} spoke
 曉 ^{heoñ} understand 我 ^{gò} I 一 ^{yăy} a

Kiuen 卷 The numeral of volumes, as

之 ^{chē} of 是 ^{shé} is 一 ^{yăy} the 棹 ^{Chō} Table
 書 ^{shoō} the book. 論 ^{Lūn} } Lun-yn 卷 ^{keuén} volume 上 ^{shàng} upon
 語 ^{yù} } 書 ^{shoō} book 放 ^{fàng} laid

‘The volume upon the table, is a volume of the work Lun-yu.’

Kó 個 The numeral of men in general, as

掃 ^{saoú} to sweep 上 ^{shàng} up 個 ^{kó} } man 着 ^{Chō} Order
 樓 ^{lú} the floor. 來 ^{laē} to come 人 ^{jín} } 一 ^{yăy} a

It is very generally applied to things.

Kō 科 The numeral of flowers and plants, as

‘What is the name of this flower?’

叫	<i>keau</i> called	這	<i>Chě</i> This
甚	<i>shin</i>	科	<i>kō</i>
麼	<i>mō</i>	花	<i>hwā</i>
名	<i>mīng</i> name?	係	<i>hē</i> is

} what } (n)
 } flower

Kō 顆 The numeral of grains, beads, gems, &c. as

珠 *chū* 顆 *kō* — *Yāy*
‘A bead.’

Kō 股 The numeral of cords, &c. as

子 *tse* 繩 *shíng* 股 *kō* — *Yāy*

‘A cord.’—Also of squadrons of boats;—shares of business, &c.

Kwaě 塊 The numeral of fragments; of tiles, and often of dollars, as

瓦 *wà* 塊 *kwaě* — *Yāy*
‘A tile.’

錢 *tsiēn* 塊 *kwaě* — *Yāy*
‘A dollar.’

Kwān 管 The numeral of pencils, of pipes, &c. as

— ^{Yü}
A

管 ^{kwän} } (n)
簫 ^{seaoñ} } pipe, reed,
 &c. musical—

^{Kwän} 欸 The numeral of affairs differing in kind, as violations of the law, &c.

‘ This affair is settled quite well.’

妥 ^{tō} well 辦 ^{pán} managed 欸 ^{kwän} } affair 此 ^{Tscē} This
當 ^{tāng} steady—proper. 得 ^{tě} obtained 事 ^{scē} } — ^{yǎy} an

^{Leàng} 兩 The numeral of tales, as

兩 ^{leàng} tales 有 ^{yeù} has (is) 銀 ^{yīn} } of silver 這 ^{Chě} This
重 ^{chūng} weight. 十 ^{shě} ten 子 ^{tscē} } 錠 ^{tíng} bar

^{Leáng} 輛 The numeral of carriages, as

車 ^{chē} 輛 ^{leáng} — ^{Yǎy}

‘ A carriage.’

^{Láng} 稜 The numeral of corners, &c.

角 ^{kiō} 稜 ^{láng} — ^{Yǎy}

‘ A corner.’

Lěě 粒 The numeral of grains of corn, &c. as

米 ^{mè} of rice. 粒 ^{lěě} grain — ^{Yăy} A

Lěén 連 The numeral of things connected together, or following in succession, as

密 ^{měě} close	間 ^{kěén}	} houses	一 ^{Yăy} One
之 ^{chē} of	屋 ^ō		連 ^{lěén} continuation
極 ^{kěe} the extreme.	稠 ^{chóu} thick		幾 ^{kě} several

‘A continuation of several houses extremely close together.’

閒 ^{hién} leisure.	不 ^{pōō} not	數 ^{soó} several	一 ^{Yăy} One
	得 ^{tě} obtain	日 ^{jě} day	連 ^{lěén} continuation

‘A succession of several days without leisure.’

Lìng 領 The numeral of suits of clothes, as

衫 ^{shān} clothes. 領 ^{lìng} suit (of) — ^{yăy} a 換 ^{Huán} To change

Mów 畝 The numeral of fields, as

畝 ^{mów}	} field.	耕 ^{kāng} ploughs	農 ^{Nāng}	} The husbandman
田 ^{tíén}		一 ^{yăy} a	夫 ^{fōō}	

Měén 面 The numeral of colours, flags, &c. as

旗 ^{kǐ} flag. 面 ^{měén} face — ^{Yǎy} One

‘A colour.’

Mei 枚 The numeral of pieces of ink ; gems, peaches, &c. as

來 ^{laē} come	乾 ^{kǎn} dry	桃 ^{taoŭ}	} peaches	摘 ^{Tsě} Pluck
我 ^{gò} I	淨 ^{tsǐng} clean	子 ^{tseè}		兩 ^{làng} two
食 ^{shǎy} eat.	拿 ^{ná} take	洗 ^{sé} wash		枚 ^{mei} (Numeral)

‘Pluck two peaches, wash them, and bring them to me to eat.’

Mún 門 The numeral of guns, as,

門 ^{mún} (doors —N.)	八 ^{pǎ} eight	大 ^{tá} great	上 ^{shàng} upon	城 ^{Chǐng} The city
	百 ^{pě} hundred	炮 ^{paou} guns	有 ^{yeù} there are	樓 ^{leu} battlements

Pǎ 把 The numeral of knives, whips, umbrellas, &c.

刀 ^{tuō}. 把 ^{pǎ} — ^{Yǎy}

‘A knife.’

遮 ^{chē} to shade off	去 ^{keŭ} go	今 ^{kín} present	我 ^{gò} I	上 ^{shàng} up	把 ^{pǎ}	} umbrella	拈 ^{Něén} Take
雨 ^{yù} the rain.	要 ^{yaou} want	落 ^{lo} descend	于 ^{yū} at	來 ^{laē} come	傘 ^{san}		— ^{yǎy} an

‘Take an umbrella, and come up: I am now going out, and want to shade off the rain.’

斧 *foò* 把 *pǎ* 一 *Yǎy*

‘An axe.’

Pěě 疋 The numeral of pieces of silk, cloth, &c. as

‘Into how many garments may a piece of silk be cut?’

衣 <i>è</i>	} garments?	多 <i>tó</i>	得 <i>tě</i>	緞 <i>tuán</i>	一 <i>Yǎy</i>
服 <i>foě</i>		件 <i>kěén</i>	幾 <i>kě</i>	裁 <i>tsaě</i>	疋 <i>pěě</i>
		(N.)	how	cut	piece

Pěě 匹 The proper numeral of horses.

馬 *mà* 匹 *pěě* 一 *Yǎy*

‘A horse.’

Pěén 片 The numeral of fragments of wood; flakes of snow, &c.

至 <i>ché</i>	知 <i>chē</i>	雪 <i>seũ</i>	一 <i>Yǎy</i>
arrived.	known	snow	A
	冷 <i>làng</i>	飛 <i>fei</i>	片 <i>pěén</i>
	cold	flying	flake (of)

‘When the flakes of snow fly, we know that the cold season has arrived.’

Poó 部 The numeral of works consisting of several volumes.

Puén 本 The numeral of single volumes.

Seún 旬 The numeral of decades, or term of ten days, into three of which the Chinese divide the month.

旬 <small>scūn ten</small>	已 <small>è now</small>	尊 <small>tsūn honoured</small>	自 <small>Tscé From</small>
日 <small>jě days.</small>	經 <small>kīng passed have</small>	駕 <small>keá Sir</small>	別 <small>pěě parting</small>

‘It is now ten days since we parted, Sir.’

Taoū 刀 The numeral of quires of paper, as

紙 chě 刀 taoū 一 Yăy

‘A quire of paper;’ 100 sheets.

Taé 臺 The numeral of plays.

戲 hé 臺 taé 一 Yăy

‘A stage play.’

Tōw 頭 The numeral of sheep, &c.

羊 yāng 頭 tōw 一 Yăy

‘A sheep.’

Tān 擔 The numeral of burdens carried on the shoulder.

緊 <small>kīn wanting much</small>	山 <small>shān hill</small>	挑 <small>teaōū and bring</small>	即 <small>tsèè this instant</small>	叫 <small>Keaōú Call</small>
煲 <small>paou to boil</small>	水 <small>shàuy water (I)</small>	一 <small>yăy a</small>	時 <small>shê time</small>	黑 <small>hě the black</small>
茶 <small>chă tea.</small>	等 <small>tèng wait</small>	担 <small>tan burden</small>	去 <small>keũ to go</small>	人 <small>jīn man</small>

‘Call the black man, to go immediately and bring some spring water : I am waiting and want to boil water for tea.’

Teaoü 條 The numeral of things that extend in length; ropes, poles, serpents, and often of fish in general.

帶 *taé.* 條 *teaóú* 一 *Yáy*

‘A piece of tape.’

Těě 帖 The numeral of petitions to government, visiting cards, &c.

一 *yáy* } one (N.) 奉 *Fùng* Present
帖 *těě.* } 稟 *pìn* petition

It is also expressed by

道 *taoú* (N.) 一 *yáy* one 稟 *pìn* petition 遞 *Té* Present

Or

件 *kěén* (N.) 一 *yáy* one 稟 *pìn* petition 呈 *Chǐng* Present

Těèn 點 The numeral of drops and of points, as

汗 *hán.* 點 *těèn* 一 *Yáy*

‘A drop of sweat.’

Tìng 頂 The numeral of hats, caps, &c. as

帽 *maoú.* 頂 *tìng* 一 *Yáy*

‘A hat or cap.’

Tò 朶 The numeral of bunches of flowers, &c. as

花 ^{huā} 朶 ^{tò} — Yäy

‘A flower.’

Tó 紵 The numeral of a clue or roll of silk.

絲 ^{seē} 紵 ^{tó} — Yäy
silk. clue (of). A

Túy 對 The numeral of things in pairs, as

臺 ^{tuē} 燭 ^{chō} 蠟 ^{lǎ} 對 ^{túy} — Yäy
stands. candle wax pair One

‘A pair of candlesticks.’

Twán 端 The numeral of secrets, plots, &c.

可 ^{kò}	之 ^{chē}	端 ^{tuán}	斟 ^{chīn}	} consult	我 ^{Gò}
may	(genitive)	(N.)			I
洩 ^{sě}	事 ^{seē}	機 ^{kē}	酌 ^{chō}		與 ^{yú}
drop	business	stratagem			with
漏 ^{leū}	不 ^{pō}	密 ^{mě}	這 ^{chě}		你 ^{nè}
flow out.	not	secret	this		you

‘I’ll consult with you about this secret affair, which must not be disclosed.’

Twán 團 The numeral of things that are round ; they say

麵 ^{měén} 團 ^{tuán} — Yäy
bread. roll One

‘A cake or roll of bread.’

Twán 段 The numeral of paragraphs or part of a story.

Wán 文 The numeral of the Chinese copper coin, which foreigners call cash.

錢 *tsiēn* cash. 文 *wán* lettered 一 *Yāy* One

‘A cash.’

Wēi 尾 The numeral of fish.

魚 *yá* fish. 尾 *wēi* tail 一 *Yāy* One

‘A fish.’

魚 *yá* fish. 鮮 *siēn* fresh 新 *sīn* new 尾 *wēi* tail (N.) 一 *yāy* one 買 *Maē* Buy

It is often said

魚 *yá* 條 *teaŭ* 一 *Yāy*

‘A fish.’

Shó 首 The numeral of odes, poems, &c.

詩 *shê* ode. 首 *shóu* (N.) 一 *yāy* an 吟 *Yin* To recite

Shing 乘 The numeral of carriages, chairs, &c.

轎 *kraoú* 乘 *shing* 一 *Yāy*

‘A sedan chair.’

Shwāng 雙 The numeral of things naturally in pairs, as

襪	<i>rō</i>	} stockings.	一	<i>Yāy</i>
子	<i>tscè</i>		雙	<i>shwāng</i>

‘A pair of stockings.’

鞋 *hiā* 雙 *shwāng* 一 *Yāy*

‘A pair of shoes,’ &c.

The particle *chày* 者 this or that thing, these or those things, is often post-fixed to nouns, and is intended to detain the mind for a moment on the thing, or things mentioned. Thus

星 *síng* the stars. (1) 月 *yuě* the moon 日 *jě* the sun 者 *chày* these are 光 *kwāng* lights— 三 *Sān* Three

In giving definitions, the word or words to be defined are first put down, with *chày* post-fixed, and, after the definition, corresponding to *che*, the particle *yày* is inserted, to round and close the sentence. Thus

也 *yày* (2) 主 *c'ü* the Lord (2) 所 *sò* that which is (1) 之 *chē* of (3) 身 *shīn* body (4) 者 *chày* that is, 心 *Shīn* Heart—

(1) 註 *chú*. 學 *hcō* 大 *Tá* (2) 經 *hīng*. 字 *ts'é* 三 *Sān*

Of Number.

The Noun is the same in the plural as in the singular: they say, One man, two man, &c. Thus

人 ^{jín}_{man.} 箇 ^{kó}_(N.) 一 ^{Yäy}_{One}

And,

人 ^{jín}_{man.} 箇 ^{kó}_(N.) 兩 ^{Leàng}_{Two}

i. e. 'Two men.'

The plural is distinguished from the singular by a particle of number or multitude either prefixed or post-fixed: also from a repetition of the Noun, and often from the scope of the passage. Thus, first, by particles prefixed:

'A number of men.'

人 ^{jín}_{man.} 多 ^{Tō}_{Many}

'A great many things.'

件 ^{k'ien}_(N.) 物 ^{roě}_{things} 多 ^{tō}_{many} 好 ^{Haoù}_{Good}

'Several ships have arrived.'

了 ^{leasù}_(forms the perfect.) 到 ^{taoú}_{arrived} 船 ^{chuěn}_{ship} 隻 ^{chě}_(N.) 幾 ^{Kě}_{Several}

Second, by particles post-fixed, thus,

們 ^{mín}
(forms the plu.) 先 ^{Siên} Before } Master
生 ^{sāng} born }

‘Masters; tutors.’

等 ^{tàng} order. 商 ^{shāng} merchant 行 ^{Háng} Hang

i. e. ‘Hang-Merchants.’

輩 ^{poéi} order; species. 夷 ^È Foreign

i. e. ‘Foreigners.’

類 ^{lúy} kind. 匪 ^{Fēi} Vagrant

‘Banditti; pirates, &c.’

Tō 多 which is prefixed may also be post-fixed. Thus it may be said,

多 ^{tō} many. 人 ^{Jín} Man

‘A great many people.’

Third, by a repetition of the noun. Thus,

道 ^{tao} 知 ^{chē} knows, 人 ^{jín} man 人 ^{Jín} Man

i. e. ‘All men;—every body knows.’

Lastly, from the scope of the passage, as

解 <i>kœd</i> presented to	當 <i>tāng</i> ought	此 <i>tsee</i> this	到 <i>taoû</i> to (this place)	有 <i>Yèu</i> Have
官 <i>kwān</i> the officer	被 <i>pei</i> to be	人 <i>jīn</i> man	相 <i>siang</i> mutually	人 <i>jīn</i> man
府 <i>fou</i> district	拿 <i>ná</i> taken (and)	應 <i>yīng</i> properly	鬪 <i>tóu</i> fight	來 <i>laē</i> come

‘There are *persons* come here to fight: *these persons* should be seized, and carried before a magistrate.’

That the character *jīn*, though singular in form, is to be understood as including two or more persons is evident, since one man could not fight with himself. In all writings, it is from the scope of the passage chiefly, that the number of the Noun is ascertained.

Of Cases.

It is already evident that, strictly speaking, Nouns, in the Chinese Language, have no cases, for they do not undergo any change of termination; but as this work aims only to afford practical assistance in the acquisition of the Language, the usual division of cases is retained.

The cases of nouns are formed by particles. The particles *tě* 的 pertaining to, and *chē* 之 pertaining to, form the genitive case, as,

筆 *pě* pencil. 的 *tě* (gen.) 官 *kwān* Mr 憲 *Hēn* Hien

‘The pencil of Mr. Hien.’

之	^{chē} (gen.)	孟	^{Māng}	} Mencius
母	^{mō} mother.	子	^{tszē}	

i. e. 'The mother of Mencius.'

The student, however, is not to expect the invariable use of these particles; they are often omitted, as

律	^{lǚ} statute.	法	^{fǎ} law	朝	^{cháo} empire	天	^{Tiān} Celestial
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i. e. 'The laws of China,' or, as they style their country, the Celestial Empire.

The particles that form the dative case are chiefly *yú*, 與 to, *kuò*, 過 passing to, *tiú*, 對 towards; over against. Thus

箇	^{kó} (N.)—or	這	^{chě} this	送	^{sáng} present	他	^{tā} him	與	^{yú} to	你	^{Nē} You
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'Present this to him.'

先	^{siēn} before	} the Master.	講	^{kedng} spoken	我	^{Gd} I
生	^{sāng} born		過	^{kwō} to	已	^ǐ have

說	^{shuō} speak.	他	^{tā} him	對	^{tiú} to	你	^{Nē} You
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i. e. 'Speak to him.'

To before the name of a place is rendered by *taoú* 到 to; at; arrive at; and *ché* 至 to; even to. As

到	<i>taoú</i> to	昨	<i>Tsò</i>	} Yesterday
墨	<i>gaoú</i>	天	<i>tě̃n</i>	
門	<i>mún</i>	他	<i>tā</i> he	
		來	<i>laē</i> came	

The same sentence may be rendered without the verb *laē*, to come. As,

了	<i>leasù</i> did	昨	<i>Tsò</i>	} Yesterday
墨	<i>gaoú</i>	天	<i>tě̃n</i>	
門	<i>mún</i>	他	<i>tā</i> he	
		到	<i>taoú</i> arrive at	

The usual request on the address of Chinese letters is

省	<i>sáng</i> provincial	帶	<i>taé</i> to carry	煩	<i>fán</i> trouble (you)	此	<i>Tscē</i> This
城	<i>chǐng</i> city.	至	<i>ché</i> to	駕	<i>keá</i> Sir,	信	<i>sín</i> letter (I'll)

i. e. 'I'll trouble you, Sir, to carry this letter to Canton.'

The Accusative is the same as the Nominative.

The Vocative is formed by a particle denoting invocation, and following the noun. As,

乎 ^{hoô}
O! 主 ^{Chû}
 Lord

The ablative is formed by the particles *yéw* 由, from; *tseé* 自, from; *tsúng* 從, from; *túng* 同, with; *è* 以, by. Thus,

了 ^{leaoù} did,—or	國 ^{kwô} nation	他 ^{Tâ} He
	到 ^{taoú} to	由 ^{yéw} from
廣 ^{kwàng}	} Canton	啖 ^{yíng}
東 ^{tûng}		咭 ^{kêe}
來 ^{laè} come		喇 ^{le}
		} the English

‘He came from England to Canton.’

街 ^{keuê} the street.	我 ^{gô} me	駕 ^{keá} Sir,	請 ^{Tsing} Pray,
	出 ^{chû} go out (to)	同 ^{túng} with	尊 ^{tsûn} respected

‘Pray, Sir, will you walk out with me?’

使 ^{shè} act to	毋 ^{wú} not	於 ^{yü} in	所 ^{Sò} That which (you)
下 ^{hiá} inferiors. (1)	以 ^è by it	上 ^{shàng} superiors, (do)	惡 ^ô hate

(1) *háo* 學 *Tá* 大

To denote the instrument, instead of by, they adopt the word, *yung*, to use. As

人 *jín* man. 戳 *cho* stabbed. 刀 *taoŭ* knife. 小 *seaoŭ* a small. 用 *yung* using (or by). 他 *Tā* He.

Of Gender.

The gender of nouns is determined by particles denoting male or female: sometimes by the scope of the passage. *Jín* 人 denotes one of the human species. The masculine is determined by the particle *nán*:—as *nán jín*, 人男 a man. The feminine, by the particle *neù*: as, *neù jín*, 人女 a woman. A child, is expressed by *úrĥ* 兒; the character *tseè*, 子 a son, forms the masculine; as *úrĥ tseè*, 子兒 a boy; *neù* forms the feminine, as *neù úrh*, 兒女 a girl.

The masculine of beasts, fishes and domestic fowls is made by *kūng*, 公 and the feminine by *moò* 母. Thus, a horse, is *mà* 馬; a stallion, *mà kūng* 公馬; a mare, *mà moò* 母馬.

For the masculine of quadrupeds *móu* 牡 is also used; and for the feminine *pîn* 牝. Thus, *néw*, 牛 a cow—common gender; *pîn néw*, 牛牝 a cow; *móu néw*, 牛牡 a bull.

For birds *hēng* 雄 forms the masculine, and *tseè* 雌 forms the feminine.

These rules are however frequently violated, and *heūng nēw* 牛雄 a bull, is to be met with.—Also *nēw koò* 牯牛 a bull, *nēw kūng* 公牛 a bull, and *nēw moò*, 母牛 a cow, &c.

Things without life have no *note* of the masculine or feminine gender. Every thing that is perfect or superior in its kind is considered masculine: the imperfect or inferior feminine. The sun is considered masculine, the moon feminine. Heaven is masculine, the earth feminine. The perfect, superior, or imaginary male energy in nature, is expressed by 陽 *yang*. The imperfect, inferior or female, by *yīn* 陰 or 陰. These two characters often occur in philosophical works.

To some nouns the words *tseè*, 子 a son—and *ùrh*, 耳 the ear, are post-fixed—as euphonics. *Chō.tseè*, 子桌 a table.

筆	<i>kwān</i>	幾	<i>Kē</i>	} A few pencils.
耳	<i>ùrh</i>	管	<i>pěe</i>	

For the application of these no determinate rule can be given.

ADJECTIVES

In the Chinese language are, as the nouns, indeclinable monosyllables. As *pě*, 白 white; *hě*, 黑 black; *cháng*, 長 long; *twan* 短 short. Thus—*Pě ché*, 紙白 white paper.

黑	<i>hě</i> black	一	<i>Yǎy</i>	} ^A
人	<i>jīn</i> man.	箇	<i>kó</i>	

When expressed unconnected with a substantive, they frequently take the particles *těě* and *chày* after them, as *cháng chày*, 者重 heavy; *kaoũ tểể*, 的高 high; *té tểể*, 的低 low. Also, when they follow the substantive verb. As,

惡	<i>ě</i>	} wicked.	他	<i>Tā</i> He
的	<i>tểể</i>		是	<i>shé</i> is

‘This rice is good.’

好	<i>haoũ</i>	} good.	這	<i>Chě</i> This
的	<i>tểể</i>		米	<i>mè</i> rice
			是	<i>shé</i> is

The same, however, can be expressed without either the verb or the particle.—Thus,

好 *haoù*
good.米 *mè*
rice這 *Chě*
This

In grave composition, the particle *těě* is seldom used. The *Tá-haǎ*, the first of the Four Books, has the following sentence :

債 <i>fán</i> ruins	如 <i>joǎ</i> as	} thus.	一 <i>yǎy</i> a	興 <i>hìng</i> will arise	仁 <i>jín</i> benevolent	一 <i>Yǎy</i> One
事 <i>seé</i> an affair :	此 <i>tseě</i> this		國 <i>kwò</i> na- tion	讓 <i>jáng</i> accom- modating	一 <i>yǎy</i> one	家 <i>keā</i> family
一 <i>yǎy</i> one	此 <i>Tseě</i> This	作 <i>tsō</i> will- be-put-in	一 <i>yǎy</i> one	家 <i>keā</i> family	仁 <i>jín</i> be- nevolent	
入 <i>jín</i> man	謂 <i>goei</i> is ex- pressed (by)	亂 <i>luán</i> confusion	人 <i>jín</i> man	讓 <i>jáng</i> accom- modating	一 <i>yǎy</i> a	
定 <i>tǐng</i> de- termines	一 <i>yǎy</i> one	其 <i>kě</i> its	貪 <i>tān</i> covet- ous and	一 <i>yǎy</i> a	國 <i>kwò</i> nation	
國 <i>kuò</i> a na- tion. (1)	言 <i>yén</i> word	機 <i>kē</i> moving- cause (is)	戾 <i>lé</i> wicked	國 <i>kuò</i> nation	興 <i>hìng</i> will arise	

Of Comparison.

The Comparative degree is made by *kāng*, 更 more, prefixed ; *kwǒ*, 過 passing, post-fixed ; *poǎ joó*, 如不 not as, — or so ; *pě* 比 compare ; *yéw*, 又 more ; *hwán*, 還 again ; *tsae*, 再 again, *pě poǎ te*, 得不比 compare cannot ; *yuě*, 越 more, surpassing ; *yuě fǎ*, 發越 more putting forth ; *yéw*, 尤 excess.

The application of these will be more easily perceived by a few examples than by rules. Thus it is said, *haoù*, 好 good.

(1) *hǎo* 學. Tá 大

更 <small>kāng</small> more	} Better.	更 <small>Kāng</small> More	} Better.
好 <small>haoù</small> good		好 <small>haoù</small> good	
過 <small>kuǒ</small> passing		好 <small>haoù</small> good	} Better.
	過 <small>kuǒ</small> passing		

'This is *better* than that,' may be rendered in these several ways.

好 <small>haoù</small> good.	那 <small>nā</small>	} that (is)	這 <small>Chě</small>	} This
	個 <small>kó</small>		個 <small>kó</small>	
	更 <small>kāng</small> more		比 <small>pè</small> compared with	

那 <small>nā</small>	} that.	好 <small>haoù</small> good	這 <small>Chě</small>	} This (is)
個 <small>kó</small>		過 <small>kuǒ</small> passing	個 <small>kó</small>	

好 <small>haoù</small> good.	這 <small>Chě</small>	} this	不 <small>pō</small> not	那 <small>Nā</small>	} That
	個 <small>kó</small>		如 <small>jó</small> as	個 <small>kó</small>	

那 <small>nā</small>	} that is	這 <small>Chě</small>	} This
個 <small>kó</small>		個 <small>kó</small>	
好 <small>haoù</small> good.		比 <small>pè</small> compared with	

好 ^{haoù} good.	那 ^{nā}	} that	這 ^{Chě}	} This
	個 ^{kó}		個 ^{kó}	
	又 ^{yéw} more		比 ^{pè} compared with	

Instead of *yéw haoù*, the words *hwán haoù*, 好還 still good, and *tsae haoù*, 好再 again good, may be used, and the sense remain the same. Again

得 ^{tě} can (with)	那 ^{Nā}	} That
這 ^{chě}	個 ^{kó}	
個 ^{kó}	比 ^{pè} compare	
	不 ^{pōō} not	

發 ^{fā} putting forth	那 ^{nā}	} that	這 ^{Chě}	} This
好 ^{haoù} good.	個 ^{kó}		個 ^{kó}	
	越 ^{yuě} more		比 ^{pè} compared	

‘Whether is this or that the better?’

好 ^{haoù} good?	那 ^{nā}	} that	這 ^{Chě}	} This
	個 ^{kó}		個 ^{kó}	
	孰 ^{shǔ} which		與 ^{yú} with	

‘Whether is this greater or smaller than that?’

個 ^{kó} (N.)	過 ^{kuō} more	或 ^{huǎ} or	係 ^{hé} is	這 ^{Chě}	} This
	於 ^{yū} than	係 ^{hé} is	大 ^{tá} great	個 ^{kó}	
那 ^{ná} that	小 ^{seǎo} little	過 ^{kuō} more	或 ^{huǎ} whether		

‘This chest is smaller than the other.’

過 ^{kuō} more.	箱 ^{siāng} chest	別 ^{pě}	} the other	箱 ^{siāng} chest	這 ^{Chě}	} This
	小 ^{seǎo} little	的 ^{tě}		比 ^{pě} compared with	個 ^{kó}	

‘This room is cooler than the opposite one.’

房 ^{fáng} room.	對 ^{túy} over against	涼 ^{léáng} cool	房 ^{fáng} room	這 ^{Chě}	} This
	面 ^{měén} the face	過 ^{kuō} passing	更 ^{káng} more	間 ^{kěén}	

‘This evening, Sir, you take tea sooner, and dine later than last evening.’

昨 ^{tsǎ} last	飯 ^{fan} rice	更 ^{kāng} more	駕 ^{keá} Sir, (you)	今 ^{kin} This
晚 ^{wàn} evening.	遲 ^{chě} late	早 ^{tsǎo} soon (and)	飲 ^{hǎ} drink	晚 ^{wàn} evening
	過 ^{kuō} passing	食 ^{shǎy} eat	茶 ^{chá} tea	尊 ^{tsūn} honoured

‘You are not so dutiful as your brother.’

孝 ^{heoó} filial duty. 兄 ^{híuŋ} brother 你 ^{nè} your 不 ^{pco} not 你 ^{Nè} You
的 ^{těě} 's 弟 ^{tě} next 得 ^{tě} can 比 ^{pé} compare

‘This piece of ink is not so good as that.’

方 ^{fāng} square 如 ^{jod} as 墨 ^{měě} ink 這 ^{Chě} This
好 ^{haoù} good. 那 ^{nâ} that 不 ^{pco} not 方 ^{fāng} square of

The Chinese say

生 ^{sāng} born. 莫 ^{mō} not 如 ^{jod} (well as if) 不 ^{pco} not 子 ^{tscè} child 此 ^{Tseè} This

i. e. ‘This child had better not been born.’

‘The sooner the better,’ is thus rendered,

好 ^{haoù} good. 越 ^{yuě} more 早 ^{tsaù} soon 越 ^{Yuě} More

‘The sooner you attend to that business the better.’

好 ^{haoù} good. 事 ^{scé} business 那 ^{nâ} that 你 ^{nè} you 越 ^{Yuě} More
越 ^{yuě} more 件 ^{kěén} (N.) 辦 ^{pán} manage 早 ^{tsaù} soon

‘The more I hinder him, the more he comes.’

發 ^{fă} endeavours 他 ^{tă} he 阻 ^{tseè} hinder 我 ^{Gò} I
來 ^{laé} to come. 越 ^{yuě} the more 他 ^{tă} him 越 ^{yuě} more

‘This article is damaged; if you move it, you will damage it still more.’

更 <i>kāng</i> more	動 <i>tūng</i> move	壞 <i>huac</i> injur-	這 <i>chě</i>	} This
壞 <i>huac</i> injure (it.)	他 <i>tā</i> it,	了 <i>leaoù</i> ed (is)	個 <i>kó</i>	
	一 <i>yāy</i> one	你 <i>ně</i> you	東 <i>tūng</i>	} thing
	發 <i>fā</i> excretion	若 <i>jo</i> it	西 <i>sē</i>	

‘Last year was more plentiful than this year.’

今 <i>kīn</i> this	過 <i>kuō</i> more	豐 <i>fūng</i> abundant (and)	舊 <i>Kéu</i> Last
年 <i>něen</i> year.	於 <i>yū</i> than	盛 <i>shēng</i> plentiful	年 <i>něen</i> year (was)

‘A great deal better than this.’

個 <i>kó</i> (N.)	於 <i>yū</i> by	好 <i>haoù</i> good	太 <i>Tuě</i> Much
	這 <i>chě</i> this	過 <i>kuō</i> passing	更 <i>kāng</i> more

‘Greater than the whole.’

總 <i>tsùng</i> whole.	一 <i>yāy</i> one	過 <i>kuō</i> or passing	大 <i>Tá</i> Great
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Otherwise expressed by the phrase

切 <i>tsě</i> whole.	一 <i>yāy</i> one	大 <i>Tá</i> Great
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When two things are compared, and the one said to be longer, shorter, or higher than the other, the positive is used in a comparative sense. As,

寸 *tsán tsun* (about an inch.—) 三 *sán* three 短 *Twan* Short

i. e. 'Shorter three inches.'

尺 *chē* cubit, 一 *yāy* one 高 *Kaoñ* High

i. e. 'One cubit higher.'

The Comparison made in English by 'rather' and 'than,' in different members of the sentence, is made in Chinese by *níng kě* 可寧 rather should or would, and *pō kě* 可不 not would, or *pō kàn* 敢不 not dare

'I would rather sell goods for a small profit, than keep them till they spoil, and lose the first cost.'

本 <i>puèn</i> the original (cost.)	貨 <i>hó</i> goods	去 <i>keü</i> out (&)	賺 <i>chēn</i> obtain	我 <i>Gò</i> I
	收 <i>sheu</i> to receive	不 <i>pō</i> not	利 <i>lè</i> profit	寧 <i>níng</i> rather
	殘 <i>tsán</i> damage (&)	可 <i>kě</i> would	錢 <i>tsi ĕn</i> money	可 <i>kě</i> would
	折 <i>chě</i> break	留 <i>láu</i> keep	賣 <i>maé</i> sell	少 <i>shaou</i> a little

'I would rather die than dare to offend Deity.'

神 <i>shén</i> Deity.	得 <i>tě</i> to incur	不 <i>pō</i> not	可 <i>kě</i> would	我 <i>Gò</i> I
	罪 <i>tsuoi</i> an offence (before)	敢 <i>kàn</i> dare	死 <i>sè</i> die (&)	寧 <i>níng</i> rather

'I would rather live in Peking than go to Nanking.'

南 ^{nán} the south	不 ^{pōō} not	北 ^{pě} the north	願 ^{yuén} wish	我 ^{Gō} I
京 ^{kīng} Capital.	往 ^{uàng} go-to	京 ^{kīng} Capital (&)	住 ^{chú} to dwell in	寧 ^{níng} rather

The adverb 'than' after the Comparative adjective, is often made by *yū* 於; thus they say,

於 ^{yū} than	莫 ^{mō} not-any	高 ^{kaōū} lofty (&)	物 ^{Wōō} Things (2)
天 ^{tēn} heaven.	過 ^{kuō} more so	大 ^{tá} great	之 ^{chē} of (1)

i. e. 'There is nothing higher or greater than heaven.'

In the preface to an historical work, it is said,

則 ^{tsě} is-of-course	次 ^{tsei} next	者 ^{chây} of those	而 ^{ārē} and	夫 ^{F'ōō} Now
作 ^{tsō} forms	則 ^{tsě} is-of-course	莫 ^{mō} not-any	權 ^{keuēn} authorities (2)	勢 ^{shé} powers (2)
史 ^{shé} history	天 ^{tēn} Heaven's	過 ^{kuō} more-so	之 ^{chē} of (1)	之 ^{chē} of (1)
之 ^{chē} who (2)	子 ^{tsee} son :	於 ^{yū} than	所 ^{so} those	所 ^{so} those
人 ^{jín} man.	其 ^{kě} his	天 ^{tēn} Heaven :	最 ^{tsoōi} the most	極 ^{kěē} the most
	次 ^{tsei} next	其 ^{kě} its	重 ^{chūng} weight --	隆 ^{lūng} magnificent

i. e. 'Now, of the most magnificent powers, and the highest authorities, there are none more so than heaven: 'The next is none other than the Emperor, and next to him (in power and authority) is the historian.' (1)

(1) 序 ^{seu}, 鑑 ^{kien} 綱 ^{Kang}

The Comparative is also made by a repetition of the adjective. Thus

高 ^{kaōū} high	是 ^{shé} is	這 ^{chě}	} this	山 ^{shān} hill	那 ^{Ná} That
的 ^{tě} pertaining to.	高 ^{kaōū} high	個 ^{kó}		比 ^{pè} compared with	一 ^{yǎy} one

‘That hill is higher than this.’

The Superlative Degree,

Is made by the following particles prefixed, *tseuě*, 絕 to exceed, to cut off; *tsooi*, 最 to exceed; great; *té yǎy*, 一第 number one; *tìng shàng*, 上頂 the top of superiors; *shě fūn*, 分十 ten parts. Thus, *haoù*, 好 good; *haoù kwǒ*, 過好 better; *tseuě haoù*, 好絕 most good, best.

‘That river is the deepest.’

深 ^{shin} deep.	絕 ^{tseuě} most	河 ^{hó ri-} ver (is)	條 ^{teaou} (N.)	那 ^{Ná} That
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‘This lake is the shallowest.’

淺 ^{tseēn} shallow.	湖 ^{hoó} lake (is)	這 ^{Chě}	} This
最 ^{tsooi} most	個 ^{kó}		

‘The Viceroy is the greatest man in the Province.’

人 ^{jín} man.	一 ^{yǎy} one	爲 ^{wéi} is	總 ^{tsùng} the general	之 ^{chě} of (2)	一 ^{Yǎy} One
大 ^{tá} great	第 ^{té} number	督 ^{toó} governor	中 ^{chūng} the midst (1)	省 ^{sáng} province	

‘This article is the best.’

的 *tě* per-
taining to. 一 *yāy*
one 是 *shé*
is 物 *vož* } article
好 *haò* 第 *tě* 件 *kěén* }
good number 這 *chě* } This
個 *kó* }

‘This tea is of the best quality.’

品 *pín* 頂 *tīng* 葉 *yǎy* 這 *chě*
order top leaf This
的 *tě* 上 *shàng* 是 *shé* 茶 *chú*
pertaining to. superior is tea

‘I am in perfect health.’

快 *kuǎi* 爽 *shuǎng* 分 *fūn* 十 *shě* 我 *Gô*
lively. well (&) parts ten (I am)

The words *poō kwǒ*, 過不 not passed; and *taoú kěě*, 極到 to the extreme, post-fixed, form the superlative degree. As

極 *kěě* 到 *taoú* 窮 *Kéung*
the extreme. to Poor

‘Poorest.’

過 *kwǒ* 富 *Fóo*
 } passed. Rich
的 *tě* 貴 *kwéi*
 } honourable
不 *p ō*
not

‘Richest’

是 ^{shé} is	今 ^{hīn} now	妙 ^{meoú} pleasant	那 ^{ná} that	我 ^{Gò} I
更 ^{kāng} by much	回 ^{hwey} returning to	不 ^{pō} not (to be)	些 ^{sē} little	在 ^{tsaé} in
不 ^{pō} not	廣 ^{kuàng} the great	過 ^{kuō} passed:	時 ^{shē} time	廣 ^{kuàng} the great
如 ^{joó} so (good.)	東 ^{tūng} east (province)	而 ^{úrh} and	是 ^{shé} was	西 ^{sē} west (province)

‘The short time that I was at Kwang-se was most pleasant; to return now to Canton is not equal to it.’

酒 ^{tséu} wine.	的 ^{těě} of	等 ^{tāng} order	上 ^{shàng} superior	最 ^{Tsoók} Most
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‘The best wine.’

頂 ^{tīng} the top	上 ^{shàng} superior	這 ^{chě} this	令 ^{líng} (com- manding &)	我 ^{Gò} My
高 ^{kaōū} high	比 ^{pé} com- pared with	個 ^{kó} one (is)	尊 ^{tsūn} honoured (Sir)	舍 ^{sháy} cottage
不 ^{pō} not	你 ^{nè} yours (&)	還 ^{kuān} more	住 ^{chú} dwelling	下 ^{héu} inferior
過 ^{kuō} passed.	我 ^{gò} my	高 ^{kaōū} high	的 ^{těě} of	是 ^{shē} is
的 ^{těě}	的 ^{těě} my	但 ^{tán} but	府 ^{fò} mansion	好 ^{huò} a good
	舍 ^{sháy} cottage	他 ^{tā} his	上 ^{shàng} superior	高 ^{kaōū} height
	下 ^{héu} inferior	的 ^{tě} his	比 ^{pé} compared with	而 ^{úrh} and
	是 ^{shé} is	府 ^{fò} mansion	我 ^{gò} my	你 ^{nè} your

‘My house is a good height, and the house in which you live, Sir, is still higher, but compared with yours and mine, his is by far the highest.’

The particles *kě* 極, the extreme, *yǎy lāng* 等一, first order, *ché* 至 to the extreme, may be either prefixed or post fixed. Thus

‘Most holy;’—absolute perfection.

聖 *shíng* holy, or perfect. 至 *Ché* Most

It is applied to Confucius, who is considered as having been absolutely faultless.

‘Most ugly, depraved,’ &c.—the worst in all respects.

至 *ché* the extreme. (1) 之 *chí* of (2) 醜 *Chǒu* Badness

‘Most true.’

極 *kě* in the extreme. 眞 *chīn* true 眞 *chīn* true, or 極 *Kě* Most

‘The best.’

好 *hao* good. 等 *tāng* order 一 *Yǎy* First

‘This is the best sample of tea.’

的 *tě* pertaining to. 一 *yǎy* the first 是 *shě* is 茶 *chá* tea 這 *Chě* This. 等 *tāng* order 上 *shàng* superior 樣 *yáng* sample 個 *kó*

‘He performs the best work, you should employ him.’

他 <i>tā</i> him	可 <i>kě</i> may	工 <i>kōng</i> work-	一 <i>yī</i> the first	他 <i>Tā</i> He
做 <i>tsó</i> to work,	以 <i>ì</i> therefore	夫 <i>fū</i> man (ship)	等 <i>tìng</i> order	作 <i>tsó</i> does
	托 <i>tō</i> engage	你 <i>nǐ</i> you	的 <i>tě</i> of	上 <i>shàng</i> superior

The Chinese invariably divide persons and things into three degrees. “Superior; middling, and inferior.” Thus, *shàng tìng*, 等上 superior order; *chūng tìng*, 等中 middle order; *hiá tìng*, 等下 inferior order.

‘The best of the superior’ is expressed by *tìng shàng*, 上顶 the top of the superior. And ‘the worst of the inferior’ by

至 <i>chí</i> the extreme.	之 <i>chē</i> of	低 <i>Tē</i> Lowness
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Numbers

Are expressed by three different series of characters: first, the plain hand, in most frequent use, second, a more complicated character used on formal occasions and in bonds, contracts, &c. to render, it is said, any alteration of the numbers more difficult. This appears analogous to our writing numbers in words on many occasions. Third, numbers are written in a running hand, which is generally made use of in keeping accounts. Numbers written in this hand may be considered the figures of the Chinese.

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
Yáy	一	壹	一 One	shé	十五	拾伍	} 15
úrĥ	二	貳	二 two	wòd	十六	拾陸	
sān	三	叁	三 three	shé	十七	拾柒	} 16
scé	四	肆	四 four	lō	十八	拾捌	
wòd	五	伍	五 five	shé	十九	拾玖	} 17
lō	六	陸	六 six	tsě	二十	貳拾	
tsě	七	柒	七 seven	shé	二十一	貳拾壹	} 18
pǎ	八	捌	八 eight	pǎ	二十二	貳拾貳	
kěcù	九	玖	九 nine	shě	二十三	貳拾叁	} 19
shě	十	拾	十 ten	kěcù	二十四	貳拾肆	
shě	十一	拾壹	} 11	úrĥ	二十五	貳拾伍	} 20
yǎy	十二	拾貳		十一	shě	二十六	
shě	十三	拾叁	} 12	úrĥ	二十七	貳拾柒	} 21
úrĥ	十四	拾肆		十二	shě	二十八	
shě	十五	拾伍	} 13	yǎy	二十九	貳拾玖	} 22
sān	十六	拾陸		十三	úrĥ	三十	
shě	十七	拾柒	} 14	shě	三十一	貳拾壹	} 23
scé	十八	拾捌		十四	úrĥ	三十二	

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
yūn	云	say	} i. e. &c.	yǎy	一百	壹	} one hundred (cypher) one } 101
yūn	云云	say (thus)		pě	一百零	壹	
sān	三十	叁拾	} 30	líng	一百零一	壹	} 102
shē	四十	肆拾		yǎy	一百零二	壹	
scé	五十	伍拾	} 40	pě	一百零三	壹	} 103
shé	六十	陸拾		líng	一百零四	壹	
wòd	七十	柒拾	} 50	úrĥ	一百零五	壹	} 104
shě	八十	捌拾		yún	一百零六	壹	
lǒ	九十	玖拾	} 60	yún	一百零七	壹	} 105
shě	一百	壹佰		yǎy	一百零八	壹	
tsě			} 70	pě	一百零九	壹	} 106
shě				yǎy	一百一十	壹佰	} 110
pǎ			} 80	shé	一百一十一	壹佰壹拾	
shě				yǎy	一百一十二	壹佰壹拾壹	} 120
kěcù			} 90	pě	一百一十三	壹佰壹拾貳	
shé				úrĥ	一百一十四	壹佰壹拾叁	} 130
yǎy			} 100	shě	一百一十五	壹佰壹拾肆	
pě					一百一十六	壹佰壹拾伍	} 140
					一百一十七	壹佰壹拾陸	
					一百一十八	壹佰壹拾柒	} 150
					一百一十九	壹佰壹拾捌	
					一百二十	壹佰壹拾玖	} 160
					一百二十一	壹佰壹拾貳拾	

(1) A mark which denotes a repetition of the character immediately preceding.

(First series)	(2nd.)	(3d.)	(Eng.)	(First series)	(2nd.)	(3d.)	(Eng.)
árh	二	貳	} 200	árh	二	貳	} 2000
pě	百	佰		tsě'n	千	仟	
yăy	一	壹	} 1000	yăy	一	壹	} 10,000
tsě'n	千	仟		wán	萬	萬	
yăy	一	壹	} 1100	shě	十	拾	} 100,000
tsě'n	千	仟		wán	萬	萬	
yăy	一	壹		yăy	億	億	} 100,000
pě	百	佰		pě	百	百	
yăy	一	壹	} 1010	wán	萬	萬	} 1,000,000
tsě'n	千	仟		or			
lín	零	零		chaoú	兆	兆	1,000,000
yăy	一	壹					
yăy	一	壹	} 1001				
tsě'n	千	仟					
lín	零	零					
lín	零	零					
yăy	一	壹					

The Ordinals

Are made by the character *té* 第 order or turn, prefixed to the above cardinal numbers. Thus

第	<i>té</i>	}	twelfth	第	<i>Té</i>	}	First																																										
十	<i>shě</i>			二	<i>âr</i>			第	<i>té</i>	}	twentieth	第	<i>té</i>	}	second	二	<i>âr</i>	十	<i>shě</i>	云	<i>yân</i>	}	&c.	第	<i>té</i>	}	third	一	<i>yân</i>					第	<i>té</i>	}	Eleventh					十	<i>shě</i>					一	<i>yǎy</i>
二	<i>âr</i>																																																
第	<i>té</i>	}	twentieth	第	<i>té</i>	}	second																																										
二	<i>âr</i>			十	<i>shě</i>			云	<i>yân</i>	}	&c.	第	<i>té</i>	}	third	一	<i>yân</i>					第	<i>té</i>	}	Eleventh					十	<i>shě</i>					一	<i>yǎy</i>												
十	<i>shě</i>																																																
云	<i>yân</i>	}	&c.	第	<i>té</i>	}	third																																										
一	<i>yân</i>									第	<i>té</i>	}	Eleventh					十	<i>shě</i>					一	<i>yǎy</i>																								
				第	<i>té</i>	}	Eleventh																																										
				十	<i>shě</i>																																												
				一	<i>yǎy</i>																																												

The first series is distinguished by the name

数 <i>sob</i>	}	numeral	願 <i>Yuēn</i>	}	Original
目 <i>mō</i>			本 <i>puèn</i>		
字 <i>tscé</i>		characters.	的 <i>těě</i>		

The second series is called

数	<i>soó</i>	} numeral	大	<i>Tá</i>	} written
目	<i>mǔ</i>		寫	<i>sĕe</i>	
字	<i>tscĕ</i>	characters.	的	<i>tĕĕ</i>	

And the last series are called

数	<i>soó</i>	} numeral	花	<i>Hwā</i>	} weight
目	<i>mǔ</i>		碼	<i>mà</i>	
字	<i>tscĕ</i>	characters.	的	<i>tĕĕ</i>	

Also called

数	<i>soó</i>	} numeral	蘇	<i>Soo</i>	} weight
目	<i>mǔ</i>		州	<i>chōw chow</i> (a district)	
字	<i>tscĕ</i>	characters.	碼	<i>mǎ</i>	

OF PRONOUNS.

The Personal pronouns are—Singular 我 *wo* I or me; 你 *ni* thou or thee; 他 *ta* he or him.*

Plural 我們 *wo mún* we or us; 你們 *ni mún* ye or you; 他們 *ta mún*, 們他 they or them. Thus

到 *toú* to. 知 *chē* know 不 *pò* not 我 *Gò* I

i. e. 'I do not know.'

已 <i>è</i> already	} have	我 <i>Gò</i> I
經 <i>kīng</i> passed		所 <i>sò</i> which
尋 <i>tsín</i> sought	} found.	尋 <i>tsín</i> sought
着 <i>chō</i> right		之 <i>chē</i> the
了 <i>leaoù</i> have		書 <i>shoō</i> book

i. e. 'I have found the book which I sought.'

處 <i>choó</i> place (or)	在 <i>tsuě</i> is in	鎖 <i>sò</i>	} the key (1)	門 <i>mún</i> door	書 <i>shoō</i> book	我 <i>Gò</i> I	} My
麼 <i>mò</i> not?	你 <i>nè</i> your	匙 <i>shē</i>		之 <i>chē</i> of (2)	房 <i>fáng</i> room	的 <i>těě</i>	

i. e. 'Have you the key of my study.'

* The Chinese have not appropriate pronouns for "she, and it." In some books the pronoun 'I' is expressed by *nung* 儂 and 'he or that' by *keu* 渠. The Tartars sometimes use *tsū mún* 們咱 for 'we.'

有 ^{yèw} has	過 ^{kuō} more	他 ^{tā} he	此 ^{Tsê} This
如 ^{jōō} as	是 ^{shé} is (than)	所 ^{sò} that which	惡 ^ō bad-wicked.
此 ^{tsê} this	人 ^{jīn} man	辦 ^{pán}	事 ^{sê} affair
枉 ^{wàng} false	恨 ^{hán} hate	的 ^{tē}	不 ^{pō} not
稱 ^{chīng} assertion.	他 ^{tā} him	不 ^{pō} not	是 ^{shé} is

i. e. 'He did not commit this bad action; it is merely the false assertion of a person who hated him.'

我 ^{gò} me.	過 ^{kuō} to	來 ^{lā} to come	墨 ^{mě} the ink	俾 ^{pě} give	請 ^{Tsing} Pray
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i. e. 'I'll thank you to pass the ink to me.'

過 ^{kuō} to	惟 ^{wé} only	總 ^{tsūng} all	此 ^{Tsê} This
我 ^{gò}	有 ^{yèw} there are	未 ^{wé} not	事 ^{sê}
們 ^{mún}	人 ^{jīn} persons	有 ^{yèw} have	情 ^{tsing}
知 ^{chē}	家 ^{keā} (N.)	見 ^{kē'n} see	我 ^{gò}
道 ^{taoú}	說 ^{shuō} spoke	過 ^{kuō} pass	們 ^{mún}

i. e. 'We never saw this affair, only there are persons who have informed us of it.'

人 <small>jīn</small> man	鬧 <small>naóu</small> disturbed	他 <small>Tā</small>	} They
嚴 <small>yēn</small> severely	事 <small>seē</small> business	們 <small>mún</small>	
責 <small>tsē</small> reproved	是 <small>shé</small> is	一 <small>yāy</small> one	} all at once
他 <small>tā</small>	以 <small>é</small> by	齊 <small>tsē</small> even	
們 <small>mún</small>	主 <small>chod</small> master	來 <small>laē</small> came	

i. e. 'They came all at once, and made a disturbance, in consequence of which the master severely reproved them.'

Gò 我, the first person singular, is sometimes understood as the first person plural.—As

人 jīn man—is 國 kuō Empire 中 chūng middle 我 Gò I

'We Chinese.'

With the substantive verb thus—

人 jīn 國 kuō 中 chūng 是 shé 我 Gò

It expresses, 'I am a Chinese.'

For the first person singular the characters *yū* 余, *yǔ* 予, *woó* 吾, *gàn* 俺, are to be met in writing. Denoting the second person singular, *ùrh* 爾 and *jòd* 汝 are met with. The personal pronouns singular are often, from the scope of the passage, determined in a plural sense.

Beside *mún*, the characters *tèng* 等, *péi* 輩, *chae* 儕, *ngèi* 偶, and 曹, are used to form the plural. *He*, *she*, *it*, and *they* are often formed not only by *tā* 他, and *tā mún* 們他, but also by *ē* 伊, *he*, *she*, *it*, *they*, *his*; *pè* 彼, *he*, *she*, *it*, *they*, *his*, also *those*;—*kě* 其 the same; and the character *chē* 之 is often used for *him* and *them*. Thus

人 ^{jī} persons.	告 ^{kaó}	之 ^{chē} the	不 ^{poó} not	目 ^{Mó} Eye
	訴 ^{soó}	時 ^{shē} time	在 ^{tsaé} is in	下 ^{hiá} below
	他 ^{tā}	我 ^{gò} I	此 ^{tsee} this	亞 ^{Yá}
	們 ^{mún}	以 ^é by	處 ^{chú} place	品 ^{pín}
	兩 ^{leàng}	是 ^{shē} the existing	伊 ^ē they	亞 ^{Yá}
	個 ^{kó}	情 ^{tsing} affair (will)	來 ^{laé} come	林 ^{lín}

‘Ya-pin and Ya-lin are not here at present; when *they* come, I will inform them of the affair.’

如 ^{joó} as	也 ^{yây} (expl.)	愛 ^{u áe} love (to)	爾 ^{ĕ rh}
彼 ^{pè} his.	不 ^{poó} not	我 ^{gò} me	之 ^{chē}

‘You do not love me as he does.’

爾 <i>ěr</i> you	彼 <i>pè</i> he	對 <i>duì</i> opposite	若 <i>Jǔ</i> Λ
小 <i>xiǎo</i> little	晚 <i>wǎn</i> in the even- ing (of life)	大 <i>dà</i> the great	梁 <i>liáng</i>
生 <i>shēng</i> born	成 <i>chéng</i> perfect- ed (his fame)	廷 <i>tíng</i> palace, (was)	灝 <i>hào</i>
宜 <i>yí</i> should	衆 <i>zhòng</i> all	魁 <i>kuí</i> the highest of	入 <i>pǔ</i>
立 <i>lì</i> fix (your)	稱 <i>chēng</i> styled (him)	多 <i>dō</i> many	十 <i>xí</i>
志 <i>zhì</i> intention.	異 <i>yì</i> wonderful	士 <i>shì</i> literati—	二 <i>èr</i>

Leang-haou (at)

82

‘As Leang-haou, in the 82d year of his age, was called to stand in the Imperial presence, at the head of a vast number of Literati—he, in the evening of life, became famous, and was, by every one, styled ‘wonderful’—you a little boy should determine to be like him.’ (1)

知 <i>chī</i> know	食 <i>shí</i> eat	而 <i>ér</i> and	不 <i>pō</i> not	焉 <i>yān</i> ()	心 <i>Shin</i> The heart
其 <i>kí</i> its	而 <i>ér</i> and	不 <i>pō</i> not	見 <i>kien</i> see,	視 <i>shí</i> look	不 <i>pō</i> not
味 <i>wéi</i> taste.	不 <i>pō</i> not	聞 <i>wán</i> hear,	聽 <i>tīng</i> listen,	而 <i>ér</i> and	在 <i>tsaē</i> present,

i. e. ‘When the heart is absent, you may look and not see, hear and not perceive, eat and not know the taste of what you eat.’ (2)

惡 <i>ō</i> hate	民 <i>mín</i> the people	好 <i>hào</i> (they) love	民 <i>mín</i> the people	之 <i>chē</i> 's	君 <i>Kūn</i>
惡 <i>ō</i> (he) hates	之 <i>chē</i> the	好 <i>hào</i> (he) loves	之 <i>chē</i> the	父 <i>fó</i> father and	子 <i>tse</i>
之 <i>chē</i> them.	所 <i>sò</i> thing and which	之 <i>chē</i> them;	所 <i>sò</i> things which	母 <i>mo</i> mother	民 <i>mín</i> the people

The good Prince (is)

(1) King. 經 *tseé* 字 *Sān* 三(2) hao. 學 *Tá* 大

‘The good Prince is the Father and Mother of his people; (he is of one mind with his people); What they hate he hates; what they love he loves.’ (1)

Chē chē 之 sometimes occurs, the first as the sign of the Genitive, and the second as a Pronoun. Thus—

子 ^{tseḗ} the children. (1) 之 ^{chē} of (2) 之 ^{chē} them 教 ^{Keaōū} Teach

i. e. ‘Teach their children.’

In many cases, the Chinese dislike the use of the simple pronouns ‘you’ and ‘I.’ Amongst equals, they join ‘you’ with *tsūn keá*, 駕尊 honourable Sir, and *laòu yǎy*, 爺老 old or venerable father, &c. which may be considered equal to ‘you Sir;’ but in addressing superiors, the pronoun is omitted, and the title of respect used in its stead. They would not say ‘your Lordship’—‘your Excellency’ or ‘your Majesty;’ but omit your, and use the words ‘Lordship,’ &c.

Instead of ‘you,’ in addressing the Chief Magistrate in a district, called *heén* 縣, they use *taě yǎy* 爺太, eminent father. The Chief Officer of the districts, called *chōw* 州, is addressed by

爺 ^{yǎy} father. 老 ^{laòu} venerable 大 ^{Tá} Great

The Chief Magistrate of a province, is addressed by *tá jín* 人大, great man. The Emperor is addressed by

(1) *hōū*. 學 *Tà* 大

皇 *Huáng*
Emperor

上 *shàng*
supreme.

陞 *Pé*
Steps

下 *xià*
below.

萬 *Wán*
Ten thousand

歲 *súy*
years

In speaking and in writing to these, whenever the pronoun 'you' occurs, the above epithets are used.

The people, in addressing the magistrates by speaking or writing, instead of 'I,' use *seàu tēē* 的小, little; *è*, 蟻 pismire. Licenced Companies of Merchants write *shāng jīn* 人商, merchant man. Inferior officers addressing superiors write *pé chě* 職敝, mean office, and *shīn* 身 body:—equals write *té* 弟 younger brother. A Tartar Viceroy, addressing the Emperor, writes *noó tsáě* 才奴, slave. The Chinese write *chǐn* 臣, servant. The Emperor, for I, uses *chín* 朕; *kwà jīn* 人寡, little destitute man. The magistrates, in public Edicts, for I, use

堂 *tāng*
temple.

部 *pó*
tribunal

本 *Puèn*
Original

used by a Viceroy; *puèn fò* 府本; *puèn hēn* 縣本, &c. according to the situations which they hold. They generally address those who have petitioned them in the third person. Throughout an Edict to the merchants, after having once mentioned the names of the persons to whom it is addressed, they would say, *kaē shāng tìng* 等商該, the said merchants. Sometimes, when warm, they use the direct address *úr h*, 爾 you.

The people, in writing to each other, use *té* 弟, younger brother *yí* 愚, stupid, instead of the pronoun I—and for 'you,' they use *jīn heūng* 兄仁, benevolent elder brother; *koo jīn* 人故, ancient man; *koo yèu* 友故, old,

friend; *laòu heūng* 兄老, venerable elder brother; *heūng táē* 台兄, elder brother's sublime place. Thus,

一 ^{yǎy} one	接 ^{tseē} received	月 ^{yuē} moon's	敬 ^{kíng} Respectfully
封 ^{fūng} (N.)		初 ^{tsō} beginning	啓 ^{kē} commencing
	兄 ^{heūng} 台 ^{táē}	四 ^{seé} fourth	者 ^{chây} this is
	來 ^{laē} coming	日 ^{jě} day	於 ^{yū} on
	信 ^{sín} letter	弟 ^{té} younger brother,	本 ^{puèn} this

i. e. 'I would respectfully mention, that on the 4th instant, I received your letter.'

Affecting humility, they write *té*, small on the side of the column; and *heūng táē* is put more distant from the preceding character than the other characters are from each other, in token of respect. They use *pē* 彼, that or there; and *tseē* 此 this or here, for 'you, and, I.' Thus

情 ^{tsíng} disposition.	同 ^{túng} the same	有 ^{yuè} have	均 ^{keūn} equally	此 ^{tseē} this	彼 ^{pē} That
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i. e. 'You and I have the same feelings or disposition.'

The Possessive Pronouns are made by *těē* 的 and *chē* 之, which form the possessive case of nouns. Thus, singular, *gò tēē* 的我, my or mine; *nè tēē* 的你, thy or thine, yours; *tā tēē* 的他, his or hers. Plural, *gò mún tēē* 的們我, ours; *nè mún tēē* 的們你, yours; *tā mún tēē* 的們他, theirs. Or, *gò chē* 之我, my or mine, &c.

此 ^{tseē} this. 是 ^{shē} is 意 ^ē idea and 我 ^{Gò} } My
 如 ^{joō} as 思 ^{seē} thought 的 ^{tēē} }

i. e. 'My idea or meaning is thus.'

帽 ^{mooù} } hat. 他 ^{tā} } his 還 ^{huān} or moreover 你 ^{nè} } yours 或 ^{hwǎ} whether 這 ^{Chě} } This
 子 ^{tseē} } 的 ^{tēē} } 係 ^{hē} is 的 ^{tēē} } 係 ^{hē} is 個 ^{k'á} }

i. e. 'Whether is this hat yours or his?'

房 ^{fāng} } room. 我 ^{Gò} } My
 子 ^{tseē} } 之 ^{chē} }

i. e. 'My room.'

'Myself, yourself, himself, themselves,' &c. are made by *tseé kè* 己自, self, self; added to *gò* 我, *nè* 你, *tā* 他, &c. as,

說 ^{shuō} } said. 已 ^{kè} self 他 ^{tā} he 句 ^{keú} sentence 此 ^{Tseē} This
 的 ^{tēē} } 所 ^{sò} that which 自 ^{tseé} him. 係 ^{hē} is 一 ^{yǎy} one

'This sentence is what he himself pronounced.'

他 ^{tā} other 不 ^{pò} not 自 ^{tseé} my. 關 ^{huān} concerns 此 ^{Tseē} This
 人 ^{jín} man. 關 ^{huān} concern 己 ^{kè} self, 我 ^{Gò} me 事 ^{seé} affair

'This affair concerns myself, and not another person.'

In writing, *tsee* 自, and *kè* 己, are used singly, denoting 'self,' but whether joined to the first, second or third persons, is only discovered from the context.

後 ^{hóu} keeps back 人 ^{jín} men 己 ^{kè} himself, 而 ^{úrh} and 貴 ^{kueí} exalts (other) 君 ^{Keün} } The prince—
己 ^{kè} himself. (1) 而 ^{úrh} and 先 ^{siên} advances 賤 ^{tsiën} debases 人 ^{jín} men 子 ^{tsee} } (good man)

'A good man honours others, and abases himself, promotes others, and himself keeps back.'

禮 ^{le} propriety. (2) 復 ^{fó} return to 己 ^{kè} self and 克 ^{Kè} Subdue

'Subdue self, and return to propriety.'

欺 ^{kê} to deceive 毋 ^{wú} not 意 ^é motive 誠 ^{ching} making sincere 所 ^{Sò} What
也 ^{yáy} (3) 自 ^{tsee} himself 者 ^{cháy} that (is) 其 ^{kê} his 謂 ^{weí} is called

'That which is called 'making sincere the motive' is, not to deceive oneself.'

Kè 己, with the third person singular preceding, is used for his.

子 ^{tsee} child. 己 ^{kè} his 愛 ^{waé} loves 他 ^{Tá} He

'He loves his son.'

Kê 其 is often used for his, hers, theirs.

善 ^{s'én} morals. (3) 存 ^{ts'ín} preserve 子 ^{tscè} children 教 ^{keaoü} to teach 人 ^{Jín} Man
其 ^{kê} their 以 ^è to 其 ^{kê} his 當 ^{tāng} ought

(1) king. 經 ^{Lí} 禮 (2) yú. 語 ^{Lán} 論 (3) chü. 註 ^{king} 經 ^{tscè} 字 ^{Sān} 三

‘A man should teach his children to preserve their morals.’

其 <i>kē</i> his	揜 <i>yēn</i> covers	君 <i>keūn</i> the good man	善 <i>shén</i> goodness	小 <i>Seaoù</i> The little mean
善 <i>shén</i> good. (1)	其 <i>kē</i> his	子 <i>tscè</i>	無 <i>woô</i> not	人 <i>jîn</i> man
	不 <i>poô</i> not	而 <i>úrĥ</i> and	所 <i>sò</i> that which	閒 <i>hién</i> at leisure
	善 <i>shén</i> good	後 <i>hóu</i> after	不 <i>poô</i> not	居 <i>keū</i> dwelling
	而 <i>úrĥ</i> and	厭 <i>yēn</i> secrets himself	至 <i>ché</i> advances to	爲 <i>vé</i> practises
	著 <i>chú</i> publishes	然 <i>yēn</i> indeed—	見 <i>kēn</i> seeing	不 <i>poô</i> not

‘The worthless person living in retirement commits every species of wickedness: there is nothing of which he is not capable; when he sees the good man he secrets himself, or conceals his wickedness and exhibits his goodness.’

伊 *ē* is also used for his and their. Thus

伊 <i>ē</i> his	一 <i>yĕy</i> one	來 <i>laē</i> to come (and)	茲 <i>Tscè</i> Now (I)
手 <i>shòu</i> hand	本 <i>puèn</i> (N.) (I'll)	借 <i>tscĕy</i> borrow	着 <i>chō</i> have sent
帶 <i>taé</i> to bring	煩 <i>fân</i> trouble (you)	琴 <i>kĭn</i> stringed instrument	亞 <i>Văy</i> Alin
回 <i>hwey</i> back.	交 <i>keaoŭ</i> to give it to	譜 <i>poô</i> book	林 <i>lĭn</i>

‘I have now sent Alin to borrow a music-book; I’ll trouble you to give it into his hand to bring it back with him.’

In information lodged against thieves it is said

(1) *hō.* 學 *Tā* 大
M

一 ^{ydy} one	伊 ^ē their	△ ^{mōw} a certain	日 ^{jē} day	某 ^{Mōw} On a certain
箱 ^{siang} chest.	偷 ^{tōw} seizing and	處 ^{chū} place:	有 ^{yeū} there were	年 ^{niēn} year
	去 ^{keū} carrying off	小 ^{seaw}	賊 ^{tsē}	某 ^{mōw} a certain
	衣 ^ē	的 ^{tēē} } I a mean person	人 ^{jin} } thieves	月 ^{yuē} moon
	服 ^{fō} } clothes	被 ^{pei} received	到 ^{taoú} came to	某 ^{mōw} a certain

‘On a certain day of such a month, in a certain year, thieves came to such a place, and by them your petitioner was robbed of a chest of clothes.’

In speaking of relations, country, place of abode, &c. it is considered vulgar to use ‘my,’ or, ‘your.’ Thus

母 ^{mō} mother	我 ^{Gō}	} My
親 ^{tsin} relation.	的 ^{tēē}	

‘My mother.’

父 ^{fō} father	你 ^{Nē}	} Yours
親 ^{tsin} relation.	的 ^{tēē}	

‘Your father,’

Phrases perfectly intelligible—are rarely made use of by the poorest person: they say for ‘my mother.’

母 ^{mō} mother.	家 ^{Keā} Family
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For ‘your father’

尊 ^{tsūn} honourable. 令 ^{Ling} Commanding

Or

翁 ^{ūng} senior. 尊 ^{tsūn} honourable 令 ^{Ling} Commanding

Or

人 ^{jīn} man. 大 ^{tā} great 尊 ^{Tsūn} Honourable

嚴 ^{yēn} stern, severe. 尊 ^{Tsūn} Honourable

君 ^{keūn} prince, &c. 尊 ^{Tsūn} Honourable

The words used for 'my' are chiefly *keā* 家, house—family, *sháy* 舍, cottage, *pé* 敝, mean—vile, *tseén* 賤, cheap, worthless, *seoi* 小, little.

Those made use of for 'your' are *kuei* 貴, noble, *ling* 令, commanding, *kaō* 高, high—exalted, *tsūn* 尊, honourable. Thus

'My father.'

父 ^{fó} 家 ^{Keā}

'My elder brother.'

兄 ^{hūng} 家 ^{Keā}

'My younger.'

弟 ^{té} 舍 ^{Sháy}

'My relation.'

親 ^{tsūn} 舍 ^{Sháy}

'Your mother.'

堂 ^{tūng} temple. 令 ^{Ling}

Or

堂 ^{tāng} 授 ^{shóu} donor 令 ^{Ling}

堂 *t'ung*尊 *Tsūn*慈 *tse2*
compassion.尊 *Tsūn*

'Your elder brother.'

兄 *hūng*令 *Ling*

'Your younger brother.'

弟 *tē*令 *Ling*

'Your relation.'

親 *tsin*令 *Ling*

'My wife.'

房 *fāng*
room.敝 *Pé*

Or

內 *náy*
within, inner.賤 *Tscén*

Or

人 *jín*內 *Náy*荆 *kīng*
thorn.拙 *Chuē*
Rude妻 *tsē*
wife.山 *Shān*
Mountain

&c.

'Your wife.'

正 *chíng* up-
right, just, &c.令 *Ling*

Or

人 *jín*夫 *foō*
supporting正 *chíng*令 *Ling*閭 *kwān*
threshold.尊 *Tsūn*

'Your family.'

眷 *kuén*
family,尊 *Tsūn*

&c.

'My country.'

國 *kwō*敝 *Pé*

'My place of abode.'

處 *chū*
place.敝 *Pé*

'Your country.'

國 *kwō*
nation.貴 *Kwéi*

'Your village.'

村 *tsūn*
village.盛 *Sh'ng*
Abundant

'My sur-name.'

姓 *síng*
surname.賤 *Tscén*

'My name.'

名 *míng*
name.賤 *Tscén*

'Your sur-name.'

姓 *síng*貴 *Kwéi*

'Your name.'

名 ^{míng} 高 ^{Kaoũ}

'Your name and sur-name.'

名 ^{míng} 大 ^{tǎ} 姓 ^{síng} 高 ^{Kaoũ}

'My scholar.'

徒 ^{toó} 小 ^{Seaoũ}
disciple.

Or

徒 ^{toó} 門 ^{mán} 敝 ^{Pě}
disciple. door

'Your scholar.'

徒 ^{toó} 令 ^{Líng}徒 ^{toó} 門 ^{mán} 令 ^{Líng}

'My servant.'

厮 ^{scē} 小 ^{Seaoũ}
servant.

Or

价 ^{keuē} 小 ^{Seaoũ}
servant.

'Your servant.'

价 ^{keuē} 令 ^{Líng}

&c.

'My friend.'

友 ^{yeũ} 敝 ^{Pě}
friend.

'Your friend.'

友 ^{yeũ} 貴 ^{Kwei}

'My house.'

下 ^{heá} 舍 ^{Sháy}
below; inferior. Cottage

Or

舍 ^{sháy} 草 ^{Tsaoũ}
cottage. Straw

'Your house.'

上 ^{sháng} 府 ^{Fođ}
above, superior. Palace

Or

府 ^{fođ} 尊 ^{Tsũn}

'Your boy.'

郎 ^{láng} 令 ^{Líng}

'My boy.'

兒 ^{úr} 小 ^{Seaoũ}

Or

子 ^{tseè} 犬 ^{Kiũn}
son. Dog's

'Your girl.'

金 ^{kín} 千 ^{tsěen thou-} 令 ^{Líng}
gold, sand (pieces)

&c. &c.

The Interrogative

Pronouns who? which? what? are made by *sūy* 誰, who? or *shō* 孰, who? which? *hó* 何, who? which? what? *shin nō* 麼甚, what? *shé ná yǎy* 一那是, is which one? Thus *sūy laē* 來誰, 'who comes?' *Shé sūy* 誰是, 'who is it?'

人 ^{jín}_{man} 個 ^{kó}_(N.) 一 ^{yǎy}_{one} 那 ^{ná}_{what} 是 ^{Shé}_{Is}
 'What person is it?'

籃 ^{lán} _} 一 ^{yǎy}_{one} 是 ^{Shé}_{Is}
 子 ^{tsee} _} 個 ^{kó}_(N.) 那 ^{ná}_{what}
 'Which basket?'

乎 ^{hō}_? 止 ^{chē}_{stop} 而 ^{úr}_{and} 孰 ^{Shō}_{Who}
 之 ^{chē}_{him} 禦 ^{yú}_{obstructing} 得 ^{tē}_{can}
 'Who can stop him?'

人 ^{jín}_{man.} 何 ^{Hó}_{What}
 'What person? who?'

爲 ^{wéi}_{cause?} 何 ^{Hó}_{What}
 'What cause? why?'

不 ^{peō}_{not} 因 ^{yīn}_{cause} 話 ^{huá}_{the words} 說 ^{shuō} _} 我 ^{Gò}_I
 依 ^ē_{attend to?} 何 ^{hó}_{what} 你 ^{nè}_{you} 的 ^{tēē} _} 所 ^{sò}_{those which}
 'Why did you not attend to what I said?'

事 ^{see} affair. 甚 ^{Shín} } What
 麼 ^{mō} }
 ‘What affair.’

緣 ^{yuên} reason and 甚 ^{Shín} } What
 故 ^{koó} cause. 麼 ^{mō} }
 ‘What is the reason?’

Whose? is made by *sūy tēě* 的誰, whom pertaining to? As

係 ^{hé} is 這 ^{Chě} } This
 誰 ^{sūy} } whose? 個 ^{kó} }
 的 ^{tēě} } 東 ^{tūng} } thing
 西 ^{sē} }
 ‘Whose is this thing.’

是 ^{shě} is— 誰 ^{Sūy} who
 i. e. ‘Who is right?’

In some parts of the empire and in some works *shăy mǒ* 麼什, what? is used for ‘who? what? which?’

方 ^{fāng} square and 什 ^{Shăy} } What
 法 ^{fă} rule. 麼 ^{mō} }
 ‘By what means?’

The Demonstrative

Pronouns are ; 'This,' *chě* 這, this, *seē* 斯, this, *tseē* 此, this. 'That,' *ná* 那, that, *ɣè* 彼, that, *tī* 他, that.

字 *tseé* character. 個 *kó* (N.) 這 *Chě* This

'This character.'

Or

字 *tseé* character. 此 *Tseē* This

狗 *kcu* dog. 隻 *chě* (N.) 那 *Ná* That

'That dog.'

人 *jín* man. 他 *Tā* That

'That man.'

屋 *ō* house. 間 *kéén* (N.) 彼 *Pè* That

'That house.'

The plural 'these' is

這 <i>Chě</i> This	}	These.	這 <i>Chě</i> This	}	These.	這 <i>Chě</i> This	}	These.
幾 <i>kē</i> several			等 <i>tíng</i> species.			些 <i>sěē</i> few.		
個 <i>kó</i> (N.)								

'Those' is made by

那 ^{Ná} That	}	Those.	那 ^{Ná} That	}	Those.	那 ^{Ná} That	}	Those.
幾 ^{kē} several			等 ^{tīng} species.			些 ^{sǎ} few.		
個 ^{kó} (N.)								

茶 ^{chá} tea	}	These
杯 ^{pēi} cup.		
	這 ^{chǐ}	
	些 ^{sǎ}	

‘These tea cups.’

傘 ^{sǎn} umbrellas.	把 ^{pǎ} (N.)	}	Those
雨 ^{yǔ} rain	幾 ^{kē}		

‘Those umbrellas.’

物 ^{wù} things.	}	These
這 ^{chǐ}		
等 ^{tīng}		

‘These things.’

Pè 彼, *kě* 其, *ē* 伊, appear sometimes as demonstratives, either singular or plural according to the scope of the passage. *Shé* 是, the substantive verb, is used for ‘this’ when it refers to any person, thing, or subject immediately preceding. *Pè* 彼, that or those, *tscē* 此, this or these, are frequently used together for ‘that and this,’ ‘those and these.’ As in English ‘that’ refers to the first mentioned, ‘this’ to the last mentioned.

The Relative

Pronouns 'who, which, and that,' are made by *sò* 所, preceding the verb, or *chày* 者, closing the member of the sentence. Thus,

'The man is happy who lives virtuously.'

矣! 福 *fō* happiness 有 *yeù* has 者 *chày* he who 善 *shén* goodness 行 *Hing* Practises

The same may be rendered

矣! 有 *yeù* has 之 *chē* who 2 行 *Hing* Practises
福 *fō* happiness 人 *jín* the man 1 善 *shén* goodness

In which *chē* appears to form the relative 'who.'

'He is a real friend who faithfully assists in the time of adversity,' is thus rendered:

朋 *pēng* } friend.
友 *yǐw* }
為 *wéi* is 信 *sín* faithfully 之 *chē* of 2 遇 *Yú* Meeting
真 *chín* a true and 助 *tscé* assist 時 *shé* the time 1 難 *nán* distressing
實 *shǐ* real 者 *chày* he who 有 *yeù* has (does) 事 *scé* affairs

'He or they who come to this place.'

者 *chày* he or they who. 處 *chú* place 此 *tscé* this 到 *taóu* to 來 *Laé* Come

Or

處 *chú* place. 此 *tscé* this 到 *taóu* to 來 *laé* come 所 *Sò* Whoever

Or vulgarly,

人 <i>jīn</i> persons.	那 <i>ná</i>	此 <i>tscê</i> this	來 <i>Laê</i> Come
	些 <i>sěě</i>	處 <i>chũ</i> place	到 <i>taoú</i> to

‘The things which I wanted.’

東 <i>tūng</i>	要 <i>yaoú</i> want	我 <i>Gò</i> I
西 <i>sě</i>	的 <i>těě</i> the	所 <i>sò</i> which

‘He who learns.’

者 <i>chây</i> he who.	學 <i>Haô</i> Learns
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Vulgarly,

人 <i>jīn</i> man.	那 <i>ná</i>	所 <i>Sò</i> Who
	個 <i>kô</i>	學 <i>haô</i> learns

‘Whoever’ is rendered by

所 <i>sò</i> who or which.	凡 <i>Fân</i> All
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Thus

良 <i>leáng</i> a virtuous	慎 <i>shín</i> diligently	務 <i>vu</i> must	交 <i>keaoû</i> intercourse	凡 <i>Fân</i> All
友 <i>yèu</i> friend.	擇 <i>tseě</i> choose	宜 <i>î</i> suitably	遊 <i>yéu</i> amusement	所 <i>sò</i> who

‘Whoever would have an associate, must attentively choose a virtuous friend.’

公 <i>kūng</i> justly and	交 <i>keaoû</i> give and	還 <i>hván</i> moreover	什 <i>shây</i> utensils &	買 <i>maê</i> buy and	凡 <i>Fân</i> All
平 <i>pîng</i> evenly.	易 <i>yây</i> exchange	須 <i>scũ</i> should	物 <i>voě</i> things	賣 <i>maê</i> sell	所 <i>sò</i> those who

‘Whoever buys and sells, should make a point of dealing justly.’

‘Whatever’ is also made by ‘*fán sò* :’ As

必 <i>pě</i> must be	其 <i>kě</i> their	之 <i>chē</i> the	貴 <i>kuéi</i> valuable and	凡 <i>Fán</i> All
昂 <i>ngang</i> high.	價 <i>keá</i> price	物 <i>vož</i> things	重 <i>chǐng</i> heavy	所 <i>sò</i> which are

‘Whatever articles are valuable, their price must be high.’

The Distributive

Pronoun ‘each’ is made by *mei* 每, each. Thus

員 <i>yuén</i> dollar.	俾 <i>pè</i> give	個 <i>kó</i> (N.)	每 <i>Mei</i> Each
一 <i>yǎy</i> one	人 <i>jín</i> man	一 <i>yǎy</i> one	

‘Every’ by *kǒ* 各: as, *kǒ héng* 頂各, ‘every sort.’ ‘In every way,’ is thus rendered: *pě pwān* 般百, ‘a hundred ways.’

‘Every way it amounts to the same thing.’

樣 <i>yāng</i> manner.	一 <i>yǎy</i> one	是 <i>shé</i> are	都 <i>toó</i> all	般 <i>pwān</i> ways	百 <i>Pě</i> A hundred
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‘Every business requires attention.’

心 <i>shín</i> heart.	小 <i>seaoú</i> little	要 <i>yaóú</i> require	都 <i>toó</i> all	事 <i>seé</i> affair	凡 <i>Fán</i> Every
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‘Every person goes.’

去 <i>keü</i> goes.	不 <i>pcǒ</i> not	人 <i>jín</i> man	無 <i>Fá</i> No
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‘Every day.’

天 ^{t'ēn} the same. 天 ^{T'ēn} Heaven or day

Or

日 ^{jī} day. 日 ^{Jī} Day

‘Either’ is variously rendered.

‘I have not seen either of those persons.’

見 ^{keēn} see 都 ^{toó} all 個 ^{kó} (N.) 彼 ^{Pè} There
過 ^{kuō} have. 不 ^{poó} not 人 ^{jīn} men 兩 ^{lèang} two

‘Either of them.’

一 ^{yǎy} } 是 ^{shé} is 不 ^{Poó} Not
個 ^{kó} } ^{one.} 那 ^{ná} which 論 ^{lún} distinguish

The same phrase would also render with propriety—‘any of them.’

‘It is neither of them.’

不 ^{poó} not 兩 ^{Leàng} }
是 ^{shé} is. 個 ^{kó} } ^{Both}

The Indefinite

Pronouns are variously rendered; the following are a few examples.

‘There are *some* persons whom he delights, but *others* are not much pleased.’

多 <small>tō</small> much	别 <small>pěě</small>	所 <small>sō</small> whom 1	有 <small>Ycū</small> There are
悦 <small>yuě</small> please.	的 <small>těě</small>	喜 <small>hè</small> makes glad and	人 <small>jín</small> men
	他 <small>tā</small> he (does)	悦 <small>yuě</small> pleases	家 <small>keā</small> (a house, N.)
	不 <small>pōō</small> not	惟 <small>wē</small> but	他 <small>tā</small> he 2

‘Amongst you there are *some* wise and virtuous; the *others* are diligent.’

爲 <small>ueī</small> are	善 <small>shén</small>	些 <small>sīē</small> a few.	爾 <small>Urh</small> You
勤 <small>kín</small> diligent	者 <small>chāy</small>	爲 <small>wēī</small> are	之 <small>chē</small> of 2
辦 <small>pán</small> managing	其 <small>kě</small> them	知 <small>chē</small>	中 <small>chūng</small> the midst 1
事 <small>seé</small> business.	餘 <small>yū</small> beside	者 <small>chāy</small>	有 <small>yeū</small> have

‘Any of them.’

一 <small>yāy</small>	不 <small>Pōō</small> Not
個 <small>kó</small>	論 <small>lún</small> distinguish
	那 <small>nā</small> which

人 *jīn* *man.* 甚 *shīn* } what 不 *Puō* Not
麼 *mō* 拘 *keū* con-
fined to

在 *tsué* 都 *Toô*
are present. All

在 *tsaé* are present. 總 *tsùng* whole 一 *Yăy* One

此 *tsee* this. 爲 *wei* are 其 *kē* his 不 *poō* not 總 *tsung* all 人 *Jin* Man's
如 *joō* as 情 *tsing* passions 動 *tung* move 無 *roō* not 心 *shin* heart

人 jīn 的 tě 樣 yáng 這 Chě
man. of manner This

何 *hē* what. 意 *î* the mind 1 已 *kè* self 道 *tau* fully 當 *tāng* ought 人 *Jin* Man
如 *joó* as 之 *chē* of 2 自 *tse* him 知 *chē* to know 應 *ying* should and

出 ch' ¹ out 有 y' ² have 內 n' ³ the midst 1 他 t' ⁴ her 進 ts' ⁵ go in 從 Ts' ⁶ From
者 ch' ⁷ those who. 退 t' ⁸ return 無 vo' ⁹ not 之 ch' ¹⁰ of 2 於 y' ¹¹ to 都 t' ¹² all (that)

‘A disposition to respect the aged and pity the poor is possessed by *all* men.’

心 <i>shin</i>	} heart.	有 <i>yeù</i> have	人 <i>jin</i> men	憐 <i>lĕēn</i> pity	敬 <i>Kĭng</i> Respect
也 <i>yây</i>		是 <i>shé</i> this	皆 <i>kaē</i> all	貧 <i>pĭn</i> the poor	老 <i>laoh</i> the aged

‘The money, letter, pencils, ink, &c. which were sent have *all* been received.’

入 <i>jō</i> entered	已 <i>ĕ</i> have	等 <i>tāng</i> &c.	信 <i>sĭn</i> letter	付 <i>Foó</i> Send
矣 <i>ĕ</i>	得 <i>tĕ</i> obtained	物 <i>roĕ</i> things	筆 <i>pĕĕ</i> pencils	來 <i>laē</i> come
	收 <i>sheú</i> received	俱 <i>keñ</i> all	墨 <i>mĕĕ</i> ink	銀 <i>yĭn</i> the money

THE VERB

Is by the Chinese called *sàng tseé* 字生, 'a living word,' in contradistinction from the Noun, which they call *see tseé* 字死, 'a dead word.' (1)

The verb remains the same through every person in both numbers.

The Modes and Tenses are made by auxiliary words, the application of which we shall illustrate by examples : and first of the verb *To Have*.

To Have is expressed by the character *yeù* 有.

INDICATIVE MOOD.

*Present Tense.**Singular.*

3 他 <small>Tā He, she, or it</small>	2 你 <small>Nè Thou</small>	1 我 <small>Gò I</small>
有 <small>yeù hath or has.</small>	有 <small>yeù hast.</small>	有 <small>yeù have.</small>

Plural.

3 他 <small>Tā</small>	2 你 <small>Nè</small>	1 我 <small>Gò</small>
們 <small>mún</small>	們 <small>mún</small>	們 <small>mún</small>
有 <small>yeù have.</small>	有 <small>yeù have.</small>	有 <small>yeù have.</small>

(1) The verb is also denominated *tūng tseé* 字動, 'a moving word,' and the Noun *tsing tseé* 字靜, 'a quiescent word.'

‘I have a book.’

書 ^{shoō} book. 本 ^{puèn} (N.) 一 ^{yǎy} one 有 ^{yeù} have 我 ^{Gò} I

‘You have a great deal of cotton.’

多 ^{tō} much 你 ^{Nè} } You
棉 ^{mīn} } cotton. 們 ^{mún} }
花 ^{huá} } 有 ^{yeù} have
許 ^{heù} very

‘He has a chest of opium.’

鴉 ^{yá} } 一 ^{yǎy} one 他 ^{Tā} He
片 ^{pēn} } opium. 箱 ^{siang} chest 有 ^{yeù} has

Interrogatively

‘What have you to sell?’

賣 ^{maé} to sell? 貨 ^{hó} goods and 甚 ^{shín} } what 你 ^{Nè} You
物 ^{vož} things 麼 ^{mō} } 有 ^{yeù} have

‘Have you a pair of tongs?’

有 ^{veù} have 鐵 ^{tě} iron 有 ^{yeù} have 你 ^{Nè} You,
鉗 ^{kiēn} tongs 一 ^{yǎy} a 尊 ^{tsūn} } Sir,
未 ^{vé} not 把 ^{pǎ} (N.) 駕 ^{keá} }

‘Have you not a tea pot?’

麼 ^{mò} ?	茶 ^{chá} tea-	是 ^{shé} is	你 ^{Nè} You
	壺 ^{hú} pot	有 ^{yǒu} have	不 ^{pō} not

‘Say positively, have you that thing or not?’

有 ^{yǒu} have?	東 ^{tūng}	有 ^{yǒu} have	說 ^{shuō} speak	你 ^{Nè} You
	西 ^{sē}	那 ^{nā} that	來 ^{lái} forth	實 ^{shě}
	沒 ^{mō} not	件 ^{kěén} (N.)	你 ^{nè} you	在 ^{tsai}
				} really

Imperfect Tense.

‘I had.’

有 ^{yǒu} had.	時 ^{shí} time	先 ^{xiān} before	我 ^{Gò} I
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Or

有 ^{yǒu} had.	時 ^{shí} time	前 ^{tsiēn} prior	我 ^{Gò} I
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Or

有 ^{yǒu} had.*	前 ^{tsiēn} before	從 ^{tsung} following	我 ^{Gò} I
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As the verb, and the signs of the Tense are the same through every person, in both numbers, it is unnecessary to write them down at full length.

‘Thou hadst,’ is *Nè siēn shé yǒu*; ‘He had,’ *tā siēn shé yǒu*.

* Beside these indeterminate expressions, they say, *gò tsuē káng yǒu* 有剛纔我, ‘I had just now,’ as in the future, *gò tsuē yǒu* 有就我, ‘I shall soon have.’

‘I had a European picture which I have now lost.’

了 <i>leaoù</i> have.	今 <i>kín</i> present	洋 <i>yáng</i> occn	有 <i>yeù</i> had	我 <i>G</i> I
	遺 <i>è</i> left	畫 <i>huá</i> picture	一 <i>yǎy</i> one	先 <i>siēn</i> before
	失 <i>shě</i> lost	于 <i>yū</i> at	幅 <i>fō</i> (N.)	時 <i>shí</i> time

‘He had a whetstone.’

塊 <i>kuāi</i> (N.)	石 <i>shí</i> stone	磨 <i>mó</i> rub	前 <i>tseén</i> before	他 <i>Tā</i> He
	一 <i>yǎy</i> one	刀 <i>tauī</i> knife	有 <i>yeù</i> had	從 <i>tsúng</i> following

‘They formerly had some large rope.’

大 <i>tá</i> large	曾 <i>tsāng</i> already	他 <i>Tā</i>	} They
繩 <i>shíng</i>	有 <i>yeù</i> had	們 <i>mún</i>	
子 <i>tseé</i>	幾 <i>kē</i> a few	先 <i>siēn</i> before	
	條 <i>tauōi</i> (N.)	時 <i>shí</i> time	

Interrogatively

‘Had you before?’

麼 <i>mǎ</i> ?	有 <i>yeù</i> had	先 <i>siēn</i> before	你 <i>Nǐ</i> You
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* If a determinate time be mentioned, the usual signs of the tense are omitted. ‘He had last year, *tā shàng nién yeù* 有年上他. ‘I had this morning,’ *Gō kīn tsuò yeù* 有早今我. ‘I had yesterday,’ *Gō tōi tiēn yeù* 有天昨我.

Perfect Tense.

‘I have had.’

過^{kuō} past, 有^{yeù} had 經^{kīng} gone by 已^è already 我^{Gò} I

Or

過^{kuō} 有^{yeù} 已^è 我^{Gò}

Or

過^{kuō} 有^{yeù} 經^{kīng} 我^{Gò}

They also use, to denote the same time—

過^{kuō} 有^{yeù} 經^{kīng} 業^{Ngē}

And

過^{kuō} 有^{yeù} 經^{kīng} 曾^{Tsāng}

‘I have had a chair for some time.’

乘 ^{shīng} (N.)	有 ^{yeù}	} had	我 ^{Gò} I
	過 ^{kuō}		已 ^è
	轎 ^{keaoú}	} sedan chair	經 ^{kīng}
	子 ^{tséè}		幾 ^{kē} some
	一 ^{yǎy} one		久 ^{kèw} length of time

‘He has had several bamboo chairs for a long time.’

椅 ^ě chair	久 ^{kěw} while	他 ^{Tā} He
幾 ^{kē} several	有 ^{yeu}	曾 ^{tsāng}
張 ^{chāng} (N.)	過 ^{kwo}	經 ^{kīng}
	竹 ^{chō} bamboo	好 ^{haoú} good

} had } has (1)

‘They have had a carriage two years.’

馬 ^{má} horse	兩 ^{lěng} two	他 ^{Tā}
車 ^{chāy} carriage	年 ^{niēn} years	們 ^{mún}
一 ^{yāy} one	有 ^{yeu}	業 ^{něē}
駕 ^{keá} (N.)	過 ^{kwō}	經 ^{kīng}

} They } have

Interrogatively,

‘Have you not yet had a wash-hand-stand?’

盆 ^{puān} vessel	有 ^{yeu}	你 ^{Ně} You
架 ^{keá} stand	過 ^{kwo}	未 ^{wé} not yet
麼 ^{mō} ?	面 ^{měēn} face	曾 ^{tsāng} have

} had

1) The character *chūng* 嘗 is used in the same sense as *tsāng*.

Pluperfect Tense.

‘I had had.’

經 ^{king} past	我 ^{Gò} I
有 ^{yeù}	那 ^{nâ} that
過 ^{kwò}	時 ^{shê} time
	前 ^{tsièn} before

Or

曾 ^{Tsāng} Already
有 ^{yeù}
過 ^{kwò}

‘I had had a tooth-pick before that time.’

簪 ^{tseèn} pick	經 ^{king} had	我 ^{Gò} I
一 ^{yāy} one	有 ^{yeù}	那 ^{nâ} that
副 ^{fō} (N.)	過 ^{kwò}	時 ^{shê} time
牙 ^{yá} tooth		前 ^{tsièn} before

‘The Surgeon had had a silver probe before he came here.’

一 ^{yāy} one	銀 ^{yīn} silver	經 ^{king}	前 ^{tsièn} before	處 ^{chǔ} place	來 ^{lā} come	醫 ^ē
管 ^{kuān} (N.)	針 ^{chīn} probe	有 ^{yeù}	曾 ^{tsāng} had	時 ^{shê} time	此 ^{tsee} this	生 ^{sāng}

} The surgeon

Interrogatively,

'Had he not had a boat-oar before that time?'

枝 ^{chē} (N.)	過 ^{kuō} past	不 ^{poō} not	那 ^{Ná} That
麼 ^{mō} ?	三 ^{sān} three	是 ^{shē} is	時 ^{shē} time
	板 ^{pān} plank	會 ^{tsāng} had	候 ^{hōu} -
	槳 ^{tsàng} oar	經 ^{king} had	前 ^{tsiēn} before
	一 ^{yāy} one	有 ^{yeù}	他 ^{tā} he

'No; he had not.'

有 ^{yeù} had.	他 ^{Tā} He
的 ^{tě}	不 ^{poō} not
	是 ^{shē}

The Future

One of the words by which the future is expressed will not answer to our indeterminate future 'I shall have,' but answers to the Greek Paulopost Future, 'I shall soon have,' or 'I shall have presently.' Thus

有 ^{yeù} have. 就 ^{tséw} shall soon 我 ^{Gō} I

* From this, and various other instances, will be manifest the difficulty, if not the impracticability, of translating literally, every character singly, so as to make sense in the connection in which they stand in the sentence.

'Any length of time is unnecessary, I shall soon have.'

久 ^{kěw} long time. 用 ^{yúng} use 有 ^{yeù} have 我 ^{Gò} I
了 ^{leaoù} 幾 ^{kē} any 不 ^{pōō} no 就 ^{tsèw} shall soon

As 'will,' in the first person in both numbers denotes *purpose*, and 'shall,' in the second and third persons denotes necessity, either from a promise or threat, they require a different rendering from 'shall,' in the first person, which merely foretels, and 'will,' in the second and third persons which denotes the same. An approximation to the import of 'I will soon have,' may be made in these several ways.

有 ^{yeù} have. 就 ^{tsèw} will soon 想 ^{seāng} think or intend (that I) 我 ^{Gò} I

Or

有 ^{yeù} to have. 就 ^{tsèw} soon 要 ^{yaoú} want 我 ^{Gò} I

Or

有 ^{yeù} have. 必 ^{pěě} must 就 ^{tsèw} soon 我 ^{Gò} I

'I will soon have a few arm chairs placed in the library.'

樓 ^{leù} loft. 擺 ^{puè} placed 圈 ^{keuēn} round 有 ^{yeù} have 我 ^{Gò} I
在 ^{tsuè} to be in 手 ^{shòw} hand 幾 ^{kē} a few 要 ^{yaoú} will
書 ^{shoō} the book 椅 ^è chairs 張 ^{chāng} (N.) 就 ^{tsèw} soon

'I will soon have some business which I must request you to attend to speedily.'

辦 ^{pán} to perform. 赶 ^{kān} urgently 請 ^{tsùng} request 事 ^{scé} business 要 ^{yaoú} will 我 ^{Gò} I
快 ^{kuāě} haste 你 ^{ně} you 必 ^{pěě} must 有 ^{yeù} have 就 ^{tsèw} soon

‘I tell you in truth, that they shall soon have a saddle ready, to lend to you, Sir, for your use.’

你 ^{nè} you	架 ^{keá} (N.)	就 ^{tseù} soon	你 ^{nè} you	我 ^{Gò} I
用 ^{yúng} to use.	便 ^{peén} ready	有 ^{yeù} have	聽 ^{tǐng} to hear	實 ^{shě} reality 2
	借 ^{tscäy} to lend,	馬 ^{má} horse	他 ^{tā}	在 ^{tsaé} in 1
	尊 ^{tsūn}	鞍 ^{ngān} saddle	們 ^{mún}	說 ^{shwō} tell
	駕 ^{keú}	一 ^{yāy} one	必 ^{pěē} must	與 ^{yú} to

The Future Tense

Is made by *tseāng* 將, about (to be ;) *tseāng laé* 來將, about to come, and *hóu* 後, afterwards; *hóu laé* 來後, after come.

‘I shall have.’

有^{yeù}
have. 將^{tseāng}
shall 我^{Gò}
I

‘We shall not have books, and of course cannot greatly advance in learning.’

文 ^{wán} literature.	得 ^{tē} can	書 ^{shoō} books,	來 ^{laé} (coming)	我 ^{Gò}
	大 ^{tā} greatly	則 ^{tsē} hence	不 ^{poō} not	們 ^{mún}
	進 ^{tsún} enter	不 ^{poō} not	有 ^{yeù} have	將 ^{tseāng} shall

‘I am apprehensive that they will have a foul wind.’

風 ^{fūng} wind.	遭 ^{tsuō} to meet	將 ^{tseāng} will	他 ^{tā}	恐 ^{Kùng} Apprehend (and)
	逆 ^{něē} adverse	有 ^{yeù} have	們 ^{mún}	怕 ^{pá} fear

‘I hope, Sir, that you will have what you wish.’

悅 ^{yuě} likes.	心 ^{shin} heart	將 ^{tseŋg} will	老 ^{laon} aged	} you, Sir,	我 ^{Gd} I
	所 ^{sò} that which	有 ^{yeù} have	爺 ^{yäy} father		望 ^{wán} hope

The remarks made above respecting ‘shall and will,’ apply in each future tense.

‘I *will* have that.’

那 ^{nâ}	} that.	必 ^{pě} of necessity	我 ^{Gd} I
箇 ^{kó}		有 ^{yeù} have	將 ^{tseŋg} shall

‘Do not be afraid, you shall have that—indeed you shall.’

便 ^{peén} suitable	有 ^{yeù} have	後 ^{hóu} after	不 ^{Poò} Not
是 ^{shé} is.	那 ^{nâ}	來 ^{laé} coming	怕 ^{pá} fear
	個 ^{kó}	必 ^{pě} must	你 ^{nè} you

When a determinate time is mentioned, the signs of the future are generally omitted.

‘I shall have to-morrow.’

纔 ^{tsaē} shall	我 ^{Gd} I
有 ^{yeù} have.	明 ^{míng}
	天 ^{tēn}

} to-morrow

‘Next year he will have.’

有^{yeù} have. 方^{fāng} well then 年^{nién} year 明^{míng} bright (next) 他^{Tā} He

Interrogatively

‘Will he to-morrow have?’

將^{tseāng} will 他^{Tā} He
有^{yeù} have 明^{míng} bright
麼^{mō} or not? 天^{tēn} heaven } to-morrow

‘Will he have an umbrella the day after to-morrow?’

麼^{mō} or not? 有^{yeù} have 他^{Tā} He
雨^{yǔ} rain 後^{hóu} after
傘^{sǎn} umbrella 天^{tēn} day } day after to-morrow

‘Will you have this?’

這^{chě} } this? 你^{Nè} You
箇^{kó} } 悅^{yuē} like
有^{yeù} to have

Or

這^{chě} } this? 你^{Nè} You 2
箇^{kó} } 肯^{kěng} will 1
受^{shóu} receive

Second Future Tense.

‘I shall have had.’

了 ^{leaoù} perfected. 過 ^{kwō} past 有 ^{yeù} have 將 ^{tseāng} shall 我 ^{Gò} I

‘I have not any this winter; it is necessary that you wait till next mid-summer, when I think I shall have had some.’

必 ^{pěě} must	那 ^{ná} that	來 ^{laí} coming	未 ^{wé} not	今 ^{Kin} This
將 ^{tseāng} shall	時 ^{shē} time	年 ^{niēn} year	有 ^{yeù} have;	歲 ^{súy} year
有 ^{yeù} have	前 ^{tsiēn} before	夏 ^{heá} summer's	務 ^{woó} must	冬 ^{lung} winter
過 ^{kwō} past	我 ^{Gò} I	至 ^{chē} utmost	須 ^{seū} necessarily	季 ^{ké} season
了 ^{leaoù} perfected.	想 ^{seāng} think	節 ^{tseě} the term;	俟 ^{seé} wait	總 ^{tsung} altogether

IMPERATIVE MOOD.

‘Let me have,’ i. e. permit me to have, is

有 ^{yeù} to have. 我 ^{Gò} me 許 ^{Heù} Permit

Or

有 ^{yeù} to have. 我 ^{Gò} me 准 ^{Chàn} Allow

‘Have thou,’ as a command or entreaty, cannot be rendered but by

有 ^{yeù} have. 你 ^{nè} thou 要 ^{yaó} will (that) 我 ^{Gò} I

Or

有 ^{yeù} to have. 你 ^{nè} you 着 ^{chō} order 我 ^{Gì} I

As an entreaty

有 ^{yeù} to have. 你 ^{nè} you 愛 ^{wáé} wish 我 ^{Gò} I

Or

有 ^{yeù} to have. 你 ^{nè} you 勸 ^{kueén} exhort 我 ^{Gò} I

‘Have patience.’

之 ^{chē} of 2 忍 ^{jín} } patience 3 你 ^{Nè} You
心 ^{shín} heart. 1 耐 ^{naé} } use 用 ^{yúng}

‘Let (or permit) him (to) have.’

有 ^{yeù} to have. 他 ^{tā} him 許 ^{Heù} Permit

‘Let us have.’

有 ^{yeù} to have 許 ^{Heù} Permit
我 ^{gò} } us
們 ^{mún}

‘Let us have gratitude,’ as an exhortation in the first person plural.

心 ^{shín} heart. 恩 ^{wén} favour;— 有 ^{yeù} have 即 ^{tsüē} immediately 我 ^{Gò} } We
之 ^{chē} the 報 ^{paoú} to recompense 宜 ^é should 們 ^{mún}

‘Have ye, or do ye have.’

即^{tsĕĕ} instantly 你^{Nĕ} }
有^{yeĕ} have. 們^{mĭn} } You

Or

即^{tsĕĕ} instantly 你^{nĕ} } 我^{Gĕ} I
有^{yeĕ} to have. 們^{mĭn} } you 欲^{yŏ} wish

‘Let them have.’

有^{yeĕ} to have. 許^{Heĕ} Permit
他^{tĕ} }
們^{mĭn} } them

POTENTIAL MOOD.

Present Tense.

‘I may have.’

有^{yeĕ} have. 我^{Gĕ} I
可^{kĕ} }
以ⁱ } may

‘I can have.’

有^{yeù}_{have.} 我^{Gà}_I可^{kò}
能^{náng} } can

‘You may have that when you please.’

那 ^{nâ}	} that	可 ^{kò}	} may	你 ^{Nè}
件 ^{kĕén}		以 ^è		隨 ^{sūy}
物 ^{voǝ} _{thing.}		有 ^{yeù} _{have}		意 ^è _{wish}

‘He can have that precious stone.’

寶 ^{paoù} _{precious}	有 ^{yeù} _{have}	他 ^{Tā} _{He}
石 ^{shě} _{stone.}	那 ^{nâ}	可 ^{kò} 能 ^{náng} } can
	件 ^{kĕén} } that	

Interrogatively

‘May I have?’

有 ^{yeù} _{have}	我 ^{Gà} _I
麼 ^{mō} _{or not?}	可 ^{kò} 以 ^è } may

‘How can he not have a master to teach him?’

乎 ^{hoô}	先生 ^{siên}	} a master	可 ^{kô}	} can	他 ^{Tû}
?	生 ^{sāng}		能 ^{náng}		豈 ^{kě}
	教 ^{keaoû}	to teach	有 ^{yeû}	have	不 ^{poû}
					not

Imperfect Tense.

‘I might have.’

‘Seven months ago *I might have* bought several houses.’

間 ^{kěén}	買 ^{muè}	月 ^{yuē}	我 ^{Gû}
(N.)	bought	moons	I
	房 ^{fāng}	可 ^{kô}	先 ^{siên}
	rooms	} might	七 ^{tsê}
	屋 ^ô		以 ^î
	houses		七 ^{tsê}
	幾 ^{kê}	有 ^{yeû}	個 ^{kô}
	several	have	(N.)

‘You could have.’

‘Last year you *could have* bought ten Mow of land at 30 tales per Mow.’

兩 ^{leàng}	每 ^{mei}	有 ^{yeû}	你 ^{Nè}
tale.	each	have	You
	畝 ^{Mow}	買 ^{muè}	上 ^{shàng}
	Mow	bought	above
	銀 ^{yīn}	田 ^{tcên}	年 ^{něén}
	silver	field	year
	三 ^{sān}	十 ^{shê}	可 ^{kô}
	thrice	ten	} might
	十 ^{shê}	畝 ^{Mow}	
	ten	Mow ;	能 ^{náng}

‘I would,’ denoting purpose,

‘If I had known that affair yesterday, *I would have* come and consulted with you.’

有 <small>yèu</small> have	那 <small>ná</small>	} that	若 <small>Jó</small> If
來 <small>laé</small> come	件 <small>kěén</small>		我 <small>gò</small> I
與 <small>yú</small> to	事 <small>sé</small>	} affair	昨 <small>tso</small>
你 <small>nè</small> you	情 <small>tsing</small>		天 <small>těén</small>
斟 <small>chín</small> 酌 <small>chō</small>	} to consult.	我 <small>gò</small> I	纔 <small>tsaé</small> had
		即 <small>tsěé</small> instantly	知 <small>chē</small>
	要 <small>yaò</small> would		道 <small>tuóu</small>

‘You would,’ denoting that which would follow in consequence of some thing mentioned or understood.

‘If you had come yesterday, you would have seen him, for he was here at that time.’

在 <small>tsaé</small> was	那 <small>ná</small> that	有 <small>yèu</small> have	來 <small>laé</small> come	若 <small>Jó</small> If
這 <small>chě</small> 裏 <small>lè</small>	} here.	時 <small>shē</small> time—	見 <small>kěén</small> seen	了 <small>leaòu</small> had
		你 <small>nè</small> you	昨 <small>tso</small>	} yesterday
	節 <small>tseé</small> portion	他 <small>tā</small> him;	你 <small>nè</small> you	
	他 <small>tā</small> he	蓋 <small>kaé</small> for	則 <small>tsě</small> would then	

'My Brother was here yesterday; if you had come you would have seen him.'

見 ^{kién} seen	時 ^{shē} time	裏 ^{lě} place;	昨 ^{tsò}	} yesterday	我 ^{Gò} My
他 ^{tā} him.	來 ^{lā} come	如 ^{joó} if	天 ^{tién}		兄 ^{heūng}
	就 ^{tsèw} then would	你 ^{ně} you	在 ^{tsaé} in		弟 ^{té}
	有 ^{ycù} have	那 ^{nā} that	這 ^{chě} this		是 ^{shé} was

Tsèw 就, which above is given as forming the Paulo-post future, denotes 'presently, hence, of course,' &c.

'Should,' denoting 'duty, obligation,' &c.

'Hitherto you should have attended diligently to what the master said.'

出 ^{chū} out	先 ^{sién}	} the master	該 ^{hāē} ought	向 ^{Heáng}	} Hitherto
來 ^{lā} come	生 ^{sāng}		有 ^{yeù} to have	來 ^{lā}	
的 ^{těē} the	所 ^{sò} which		慎 ^{shín} diligently	你 ^{ně} you	
話 ^{huá} words.	講 ^{keàng} spoke		聽 ^{tǐng} heard	應 ^{yīng} should and	

'I should have,' denoting that which follows of course.

'If I had heard sooner of that affair, I should have gone to assist them.'

幫 ^{pāng} to aid and	我 ^{Gò} I	聽 ^{tǐng} heard	若 ^{Jō} If
助 ^{tsóó} assist	則 ^{tsě} would then	那 ^{nā}	} that
他 ^{tā}	有 ^{yeù} have	件 ^{kěén}	
們 ^{mún}	去 ^{kēū} gone	事 ^{seé} affair;	我 ^{Gò} I
			越 ^{yuē} more
			早 ^{tsaó} soon

Interrogatively,

‘How might I not have obtained profit yesterday?’

耶 ^{yēy}	有 ^{yeù} have	昨 ^{tsò}	} yesterday	我 ^{Gò} I (1)
	得 ^{tě} obtained	天 ^{t'ēn}		豈 ^{kě} how (2)
利 ^{lé}	} profit	可 ^{kò}	} might	不 ^{poò}
息 ^{seē}		以 ^è		是 ^{shé}

‘How could he have ability to perform it well!’

哉 ^{tsaē}	妥 ^{tò}	} well	做 ^{tsó}	} to per- form it	力 ^{lǐ}	} ability	能 ^{nâng} could	他 ^{Tā} He
	當 ^{tāng}		得 ^{tě}		量 ^{leáng}		有 ^{yeù} have	安 ^{ngān} how

‘If he had before asked you to do it, would you have gone and done it?’

否 ^{feì} or not.	肯 ^{kǎng} would	你 ^{nè} you	曾 ^{tsāng} already	如 ^{Joó} If
	去 ^{kěw} go	辦 ^{pán} to do (it)	有 ^{yeù} had	他 ^{tā} he
	辦 ^{pán} and do it	你 ^{nè} you	請 ^{tsùng} requested	先 ^{siēn} before

‘If he had adopted this mode of acting, would it not have been better?’

耶 ^{yáy} ?	就 ^{tsèw} then	辦 ^{pán} acting	用 ^{yúng} used	若 ^{Jō} If
	爲 ^{weí} been	法 ^{fǎ} rule	這 ^{chě} this	他 ^{tā} he
	更 ^{kāng} more	不 ^{pōō}	樣 ^{yáng} manner	先 ^{siēn} before
	好 ^{háu} good	是 ^{shé}	的 ^{tě} of	有 ^{yeù} had

} would it not

‘Should he not have acted thus?’

是 ^{shé} is	有 ^{yeù} to have	他 ^{Tā} He
不 ^{pōō} not	如 ^{jōō} as	曾 ^{tsāng}
是 ^{shé} is?	此 ^{tsē} this	經 ^{kīng}
	辦 ^{pán} acted,	應 ^{yíng}

} ought

‘If I had come yesterday, should I not have seen him?’

麼 ^{mō} ?	就 ^{tsèw} then	來 ^{lāe} came,	若 ^{Jō} If
	有 ^{yeù} have	我 ^{gō} I	我 ^{gō} I
	見 ^{kēén} seen	不 ^{pōō}	昨 ^{tsō}
	他 ^{tā} him	是 ^{shé}	天 ^{tēén}

} not

} yesterday

Perfect Tense.

‘I may or can have had.’

‘I do not remember fully; I may have had—but it is uncertain.’

定 ^{t'ing} certain.	有 ^{ycù}	} have had:	我 ^{gò} I	實 ^{shě}	} really;	我 ^{Gò} I (do)
過 ^{kwò}	曾 ^{tsāng}		在 ^{tsaé}	不 ^{poō} not		
亦 ^{yäy} yet	經 ^{kīng}	} already	哉 ^{hucä}	} per- haps	記 ^{ké}	} remember
未 ^{uē} not	可 ^{kò} may		者 ^{chây}		得 ^{tě}	

Or

‘I may have had.’

有 ^{yeù}	} have had.	從 ^{ts'ung}	} before	哉 ^{Hucä}	} Perhaps
過 ^{kwò}		前 ^{ts'een}		者 ^{chây}	
		曾 ^{tsāng} already		我 ^{gò} I	

‘That thing is what he cannot have had.’

的 ^{t'ěě} the thing.	已 ^ě	} already	他 ^{t'ā} he	那 ^{Ná}	} That
	經 ^{kīng}		所 ^{sò} that which	件 ^{k'ěén}	
	有 ^{ycù}	} have had	不 ^{poō} not	物 ^{roē} thing	
	過 ^{kwò}		能 ^{náng} can	是 ^{slé} is	

Interrogatively,

‘Why can he not have had that?’

耶 ^{yáy} ?	那 ^{nā}	} that	能 ^{náng} could	不 ^{pō}	} not	因 ^{Yin} Because of
	件 ^{kěén}		有 ^{yè}	是 ^{shě}		何 ^{hō} what
	物 ^{ro̍} thing	} have had	過 ^{kuō}	曾 ^{tsāng} already		他 ^{tā} he

Pluperfect Tense.

‘I might could, would, or should have had.’

‘Two years ago I might have had several silver soup-spoons.’

把 ^{pā} (N.)	湯 ^{tāng} soup-	有 ^{yè}	} have had	我 ^{gò} I	前 ^{Tsēn} Before
	羹 ^{kāng} spoons	過 ^{kuō}		可 ^{kō}	兩 ^{leàng} two
	幾 ^{kē} several	銀 ^{yīn} silver	} might	以 ^è	年 ^{nēn} years

‘When your father was alive, you could have had a very pleasant place to live in.’

地 ^{té}	} place	得 ^{tě}	} obtained	你 ^{ně} you	令 ^{Ling}	} Your father
方 ^{fāng}		過 ^{kuō}		可 ^{kō}	尊 ^{tsūn}	
居 ^{keū}	} to dwell (in.)	好 ^{hau} a good (and)	} could	能 ^{náng}	在 ^{tsaé} remained	
住 ^{chú}		趣 ^{tsū} pleasant		有 ^{yè} have	時 ^{shé} whilst	

‘Before he fell down, you *should have had* told him to be careful; that he was not permitted to go up hastily.’

來 <i>lai²</i> to come.	許 <i>heù</i> allowed	他 <i>tá</i> him	應 <i>yíng</i>	} should	下 <i>hiá</i> down	他 <i>Tá</i> He
急 <i>keē</i> in hurry	小 <i>seəu</i>	} to be careful;	當 <i>tāng</i>		之 <i>chē</i> the	未 <i>wé</i> not
速 <i>sō</i> and haste	心 <i>shīn</i>		預 <i>yú</i> previously have	先 <i>siēn</i> before,	曾 <i>tsing</i> yet	
上 <i>shàng</i> up	不 <i>poō</i> not	囑 <i>chō</i> told	你 <i>nè</i> you	跌 <i>tēē</i> fallen		

Interrogatively,

‘If before that time he had pleased to act thus, why could he not have had done it?’

去 <i>keú</i> go	豈 <i>kē</i> how	有 <i>yeù</i> to have	若 <i>jō</i> if	那 <i>Ná</i> That
辦 <i>pán</i> to act	不 <i>poō</i> not	如 <i>joō</i> as	他 <i>tá</i> he	時 <i>shē</i> time
乎 <i>hoō</i> ?	可 <i>kō</i>	} might	此 <i>tscē</i> this	歡 <i>huōn</i> rejoiced
	能 <i>nāng</i>		行 <i>híng</i> acted:	喜 <i>hè</i> gladly
			前 <i>tsiēn</i> before	

SUBJUNCTIVE MOOD.

Present Tense.

‘If I had.’

Or	有 <i>yeù</i> have.	我 <i>gò</i> I	若 <i>Jō</i> If
	有 <i>yeù</i> have.	我 <i>gò</i> I	如 <i>Joō</i> If

R

‘If thou have.’

有^{yeù} have, &c. 你^{nè} thou 若^{Jō} If

The same in every person in both numbers.

‘If you have a few articles, you had better sell them, for the price is now very high.’

價 ^{keá}	} the price (is)	好 ^{haò}	貨 ^{hó}	若 ^{Jō}
錢 ^{tscĕn}		因 ^{yīn}	賣 ^{maē}	你 ^{nè}
太 ^{tuē}		目 ^{mō}	去 ^{keú}	有 ^{yeù}
高 ^{kaōu}		下 ^{heú}	更 ^{kūng}	些 ^{sĕē}

Imperfect Tense.

‘If I formerly had that thing, it is now lost.’

已 ^é	} already is	那 ^{nā}	} that	若 ^{Jō}
經 ^{kīng}		件 ^{kĕén}		我 ^{gō}
失 ^{shĕ}	} lost.	東 ^{tūng}	} thing,	從 ^{tsūng}
了 ^{leaò}		西 ^{sē}		前 ^{tsĕn}
		其 ^{kĕ}		有 ^{yeù}
		it		had

‘If I had, I would soon lend to you—What is there to hinder?’

妨 ^{fāng} obstacle (in)	你 ^{nè} you :	就 ^{tsèw} then soon	若 ^{Jō} If
之 ^{chē} the	亦 ^{yǎy} also	借 ^{tseǎy} lend	我 ^{gò} I
事 ^{scé} thing.	何 ^{hò} what	與 ^{yú} to	有 ^{yed} had ;—

Perfect Tense.

‘If I have had,’ &c.

‘If he have had that in his house, why did he not mention it?’

會 ^{tsāng} yet	家 ^{keā} house.	這 ^{chě} this	若 ^{Jō} If
說 ^{shuō} mention	裏 ^{lè} within	物 ^{voě}	他 ^{tā} he
知 ^{chē} to know.	因 ^{yīn} because of	件 ^{kěln}	會 ^{tsāng}
	何 ^{hò} what	在 ^{tsaě} remaining	經 ^{kīng}
	他 ^{tā} he	自 ^{tscé}	有 ^{yed}
	未 ^{wé} not	已 ^{kè}	過 ^{kwō}

} thing
} already
} has had

‘If you have had this for some time, why did you not let me know?’

過 ^{kwō} to	何 ^{hò} what	這 ^{chě}	幾 ^{kē} some	若 ^{Jō} If
我 ^{gò} me	未 ^{wé} not	件 ^{kěln}	久 ^{kèw} long time	你 ^{nè} you
知 ^{chē}	會 ^{tsāng} yet	物 ^{voě} thing	有 ^{yed}	業 ^{něě}
道 ^{taoú}	說 ^{shuō} tell	因 ^{yīn} because of	過 ^{kwō}	經 ^{kīng}

} to know.
} have had
} already

Pluperfect Tense.

‘If I had had,’ &c.

‘If before you came, *I had had* the thing which you wanted, I must have presented it to you.’

你 ^{ně} you.	我 ^{gò} I	此 ^{tstē} this	前 ^{tciēn} before	若 ^{Jō} If
	必 ^{pěē} must	物 ^{coē} thing	我 ^{gò} I	你 ^{ně} you
	有 ^{yeù} have	你 ^{ně} you	曾 ^{tsāng} had	來 ^{laʹ} came
	送 ^{súng} present-	所 ^{sò} which	經 ^{king}	時 ^{shē} time
	過 ^{kwō} ed (it to)	取 ^{tseù} wanted,	有 ^{yeù} had	之 ^{chē} the

Paulo-post Future.

‘If I shall soon have.’

有 ^{yeù} have.	就 ^{tséw} shall soon	我 ^{gò} I	若 ^{Jā} If
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First Future.

‘If I shall have.’

‘If, next year, *I shall have* a few things to sell, I shall inform you.’

聽 ^{tíng} to hear.	我 ^{gò} I	有 ^{yeù} have	若 ^{Jō} If
	就 ^{tséw} shall	些 ^{sěē} a few	我 ^{gò} I
	告 ^{kaóú} inform	貨 ^{hó} articles	明 ^{míng} next year
	訴 ^{só}	物 ^{coē}	年 ^{něēn}
	你 ^{ně} you	賣 ^{maé} to sell,	將 ^{tseāng} shall

‘If I shall have tea, I must present a chest to you.’

過 ^{kuō} to	送 ^{súng} present	我 ^{gò} I	有 ^{yeù} have	若 ^{Jo} if
你 ^{nè} you.	一 ^{yǎy} a	必 ^{pěě} must	茶 ^{chǎ} tea	我 ^{gò} I
	箱 ^{siāng} chest	定 ^{tǐng} certainly	葉 ^{yǎy} leaf,	將 ^{tseāng} shall

Second Future.

‘If I shall have had.’

‘Wait till December next year : if before that time *I shall have had*, when you come I will let you know.’

過 ^{kuō} to	你 ^{nè} you	到 ^{tuóu} arrived,	月 ^{yuě} moon ;	等 ^{Tàng} wait
你 ^{nè} you	來 ^{laē} come	我 ^{gò} I	若 ^{jō} if	待 ^{taé} till
知 ^{chē} to know.	時 ^{shē} time	將 ^{tseāng} shall	那 ^{ná} that	明 ^{mīng} next
道 ^{tuóu}	我 ^{gò} I	有 ^{yeù} have	一 ^{yǎy} one	年 ^{nēén} year
	必 ^{pěě} must	過 ^{kuō} had	時 ^{shē} time	十 ^{shē} ten
	講 ^{keàng} tell	了 ^{leav}	未 ^{wé} not	二 ^{ār} two (i. e. 12th.)

THE INFINITIVE MOOD*

Is expressed by the simple character *yeù* 有 to have: As,

‘I love to have.’

有 *yeù* to have. 愛 *waé* love 我 *Gd* I

‘To have,’ beginning a sentence, is expressed by *è yeù* 有以, to have, as,

‘To have a great abundance of wealth, and not impart any to the poor, aged man—How is that goodness?’

老 <i>laou</i> aged	而 <i>urh</i> and	以 <i>E</i> To
人 <i>jín</i> people;	從 <i>tsúng</i>	有 <i>yeù</i> have
豈 <i>shê</i> how	不 <i>poô</i>	財 <i>tsaé</i>
爲 <i>wel</i> constitute	賜 <i>tseé</i> impart	帛 <i>pě</i>
善 <i>shén</i> goodness	與 <i>yú</i> to	豐 <i>fūng</i>
乎 <i>hoô</i> !	窮 <i>héung</i> poor	盛 <i>shing</i>

} never
} wealth
} in abundance

THE PRESENT PARTICIPLE.

‘Having.’

‘He having a great quantity, shared a little to other persons.’

別 <i>pě</i> other	分 <i>fūn</i> shared	許 <i>heù</i>	他 <i>Tā</i> He
人 <i>jín</i> persons.	些 <i>sěé</i> a little	多 <i>tō</i>	既 <i>ké</i> when
	與 <i>yú</i> to	則 <i>tsé</i> then	有 <i>yeù</i> had

} a great deal,
} having

* If the Optative Mood were inserted, it would be rendered by *Gd yuén yeù* 有願我, ‘I wish or desire, to have’—and also by a peculiar phrase, *Gd pā poô tē yeù* 有得不巴我, ‘I stop not can to have,’ i. e. ‘I wish to have.’

Perfect Participle.

'Had.'

過 *kwò.* 有 *Yed*

COMPOUND PERFECT.

'Having had.'

'He *having had* a large fortune, indulged his passions without restraint.'

意 <i>é</i> will (and)	本 <i>puèn</i> original	有 <i>yeù</i>	} had	他 <i>Tā</i> He
肆 <i>seē</i> irregular	業 <i>neē</i> property,	過 <i>kwò</i>		既 <i>kè</i>
慾 <i>yō</i> desire.	任 <i>jín</i> indulged (his)	大 <i>tú</i> large	} having	曾 <i>tsāng</i>

Although in conversation, and in detached sentences, the moods and tenses can be expressed determinately, as above, yet, in good composition, which is much more laconic than the spoken language, the signs of the tenses are not so fully employed, but much is left to be gathered from the scope of the passage. And although in some of the above cases, several different signs of the same tense are used together, to shew that it may be done, for the sake of greater precision, it is not to be understood always necessary.

The Substantive Verb ‘*To Be*,’ *shé* 是, is not capable of any combination with other words that will correspond to the several Moods and Tenses of the English Verb. We shall shew by examples how the verb ‘*to be*,’ is rendered in Chinese.

INDICATIVE MOOD.

Present Tense.

‘*I am*,’ &c.

‘*I am an old man*.’

人 ^{jín}_{man.} 老 ^{laò}_{old} 是 ^{shé}_{am} 我 ^{Gò}_I

‘*You are intelligent*.’

聰 ^{tsūng} 你 ^{Nè}_{You}
明 ^{míng} } intelligent. 是 ^{shé}_{are}
的 ^{teě}

‘*He is a good man*.’

人 ^{jín}_{man.} 善 ^{shén}_{a good} 是 ^{shé}_{is} 他 ^{Tā}_{He}

‘*We are poor persons*.’

人 ^{jín}_{persons.} 是 ^{shé}_{are} 我 ^{Gò}_{We}
貧 ^{pín}_{poor} 們 ^{mún}

‘They are not proud.’

驕	<i>kcaoü</i>	}	proud.	他	<i>Tü</i>	}	They
傲	<i>ngao</i>			們	<i>mün</i>		
的	<i>těě</i>			不	<i>pcō</i> not		
				是	<i>shé</i> are		

‘Am, art, is, are,’—are also rendered by *hé* 係; *weí* 爲; *tsaé* 在; *shǒ* 屬.

‘This is mine.’

我	<i>gò</i>	}	mine.	這	<i>Chě</i>	}	This
的	<i>těě</i>			箇	<i>lóc</i>		
				係	<i>hě</i> is		

‘I am come from Fo-keen.’

福	<i>Fō</i>	}	Fo-keen	我	<i>Gò</i> I
建	<i>keen</i>			係	<i>hě</i> am
來	<i>laē</i> come.			由	<i>yéu</i> from

‘He is a good son; he always loves and respects his father and mother.’

父	<i>fó</i> father	愛	<i>waé</i> loves (and)	他	<i>tü</i> he	好	<i>heon</i> good	他	<i>Tü</i> He
母	<i>moô</i> mother.	敬	<i>kíng</i> respects	常	<i>chǎng</i> always	子	<i>tseè</i> son	爲	<i>weí</i> is

‘The book *is* here.’

這	<i>chě</i>	} here.	書	<i>Shoō</i>
裏	<i>lè</i>		在	<i>tsaé</i>
				<i>is</i>

‘This affair *is* greatly in opposition to the prohibitions.’

違	<i>wéi</i>	大	<i>tá</i>	此	<i>Tscē</i>
	opposed to		greatly		This
禁	<i>kín</i>	屬	<i>shō</i>	情	<i>tsing</i>
	the prohibitions.		is		affair

‘That *is* his,’ is expressed by

屬	<i>shō</i>	那	<i>Nā</i>	} That
	belongs to			
他	<i>tā</i>	箇	<i>kó</i>	
	him.			

‘Am, is,’ &c. are often included in the adjective or verb. As,

‘I am hungry.’

餓	<i>gò</i>	肚	<i>tó</i>	我	<i>Gò</i>
	is hungry.		belly		My

‘He is sorry.’

他	<i>Tā</i>	} is sorry.
	He	
憂	<i>yeū</i>	
悶	<i>mún</i>	

'I am very glad.'

歡	huān	} am glad.	我	Gě I
喜	hè		十	shí ten
			分	fēn parts
			} very	

Interrogatively,

'Am I my brother's keeper?'

照	cháo	} keeper	我	gě my	我	Gě I
拂	fó		兄	xiōng	豈	kǐ how
者	zhě	} brother	弟	dì	是	shì am
乎	hū		之	zhī 's	爲	wéi constituted

'Are you not the man who came yesterday?'

麼	mō ? (1)	來	lái came	昨	zuó	} yesterday	你	nǐ You
		之	zhī the	天	tiān		不	pǒ not
		人	rén man	所	sù who		是	shì are

Affirming strongly is put in the interrogative form ; thus,

(1) 'Is it, or is it not?' shé pǒ shì 是不是, is, not is? generally follows the proposition with which it is connected, shé fēi 否是, 'is it, or not?' which denotes the same, either precedes or follows the proposition connected with it.

乎 ^{hoó} _?	來 ^{laē} _{came}	昨 ^{tsò}	} yesterday	爾 ^{úr} _{You}
	之 ^{chē} _{the}	天 ^{tēn}		豈 ^{kē} _{how}
	人 ^{jín} _{man}	所 ^{sò} _{who}		非 ^{feī} _{not}

'How are you not the man who came yesterday?'

Shé 是 'is,' also denotes that which is *right*; *poó shé* 是不 not is, denotes that which is *wrong*.

是 ^{shé} _{is,}	不 ^{poó} _{not}	誰 ^{shūy} _{who}	是 ^{shé} _{is}	誰 ^{shūy} _{Who}
---------------------------------	---------------------------------	----------------------------------	--------------------------------	----------------------------------

i. e. 'Who is *right*, and who *wrong*.'

It is said,

是 ^{shé} _{is,}	不 ^{poó} _{not}	有 ^{yeí} _{have}	我 ^{Gí} _I
---------------------------------	---------------------------------	----------------------------------	------------------------------

i. e. 'I am *wrong*,' or 'I am in *fault*.'

Right and wrong are also expressed by *shé* 是 'is, and *feī* 非, not,' united. Thus,

也 ^{ǎy}	知 ^{chē} _{know}	所 ^{sò} _{that which}	爾 ^{úr} _{you}	非 ^{feī} _{not,}	是 ^{shé} _{Is,}
-----------------	----------------------------------	---------------------------------------	--------------------------------	----------------------------------	---------------------------------

i. e. 'You know right from wrong.' (1)

Shé *feī* sometimes occur together, when a pause in reading or speaking is required after *shé*, which alters the sense. Thus

(1) *Mǎng tseè* 子孟.

知 <i>chē</i>	} knows,	淺 <i>tseēn</i>	之 <i>chē</i>	中 <i>chūng</i>	} Chung-yung (1)
也 <i>yǎy</i>		學 <i>haō</i>	道 <i>taōu</i>	庸 <i>yāng</i>	
		者 <i>chāy</i>	是 <i>shé</i>	性 <i>sīng</i>	
		所 <i>sō</i>	非 <i>feī</i>	理 <i>lè</i>	
		that which	not	reason	

i. e. 'The doctrines of *Chūng-yāng*, respecting nature and reason, are not understood by the partially learned.'

事 <i>scē</i>	之 <i>chē</i>	非 <i>feī</i>	是 <i>shé</i>
business.	the	wrong	Right

And

人 <i>jīn</i>	之 <i>chē</i>	非 <i>feī</i>	是 <i>shé</i>
man,	the	wrong	Right

Are expressions which denote affairs and persons of doubtful, indeterminate character, in which the bad preponderates. It is said,

非 <i>feī</i>	是 <i>shé</i>	者 <i>chāy</i>	是 <i>shé</i>	來 <i>Laī</i>
and not	is	the person who	is	Comes
人 <i>jīn</i>	是 <i>shé</i>	便 <i>pcēn</i>	非 <i>feī</i>	說 <i>shwō</i>
man—	an is	of course	not	to speak

i. e. 'He who comes (busily) saying this (person) is right, and that wrong, is himself a doubtful character.'

'I am engaged,'—the Chinese express by *gò yèu sé* 事有我, 'I have business.' They say,

(1) The second of the *Sé shō* 書四, or Four books of Confucius.

好^{hǎo} good,— 相^{xiāng} mutually 在^{zài} are 屬^{shǔ} related 家^{jiā} family 大^{dà} Great

i. e. 'We are all on good terms.'

The phrase 'What is he?' *i. e.* what occupation—they render by

麼^{mō}? 甚^{shén} what 作^{zuò} do 是^{shì} is 他^{tā} He

Imperfect Tense.

'I was,' &c.

'When I met him, I was riding upon the road.'

馬^{mǎ} a horse. 上^{shàng} upon 在^{zài} situated 我^{wǒ} I 之^{zhī} the 遇^{yù} Met
騎^{qí} riding 路^{lù} the road 是^{shì} was 時^{shí} time 他^{tā} him

'He was here yesterday.'

在^{zài} was 他^{tā} He
這^{zhè} } here. 昨^{zuó} } yesterday
裏^{lǐ} } 天^{tiān} }

'They were once at Peking.'

一^{yī} one 北^{běi} the north 到^{dào} go to } were at 他^{tā} } They
次^{cì} time. 京^{jīng} capital 過^{guò} passed } 們^{mén} }

Interrogatively,

‘Were you here when he came?’

麼 ^{mō} ?	此 ^{tscē} this	同 ^{túng} with him	時 ^{shé} time	他 ^{Tā} He
	處 ^{chǔ} place	在 ^{tsaé} were	你 ^{nè} you	來 ^{laē} came

‘Was that affair thus or not?’

不 ^{pō} not	樣 ^{yáng} manner	有 ^{yeu} have	事 ^{scē} affair	那 ^{Nā}	} That
是 ^{shé} is.	是 ^{shé} is	這 ^{chě} this	先 ^{siēn} before	件 ^{kēn}	

‘Who was the person that came this morning?’

爲 ^{weí} was	之 ^{chē} the	所 ^{sō} who	今 ^{Kín} This
誰 ^{shūy} who?	人 ^{jín} man	來 ^{laē} came	早 ^{tsaō} morning

‘Were not these fruits very good last winter?’

是 ^{shé} is	十 ^{shē}	} very	菓 ^{kuō}	} fruits	時 ^{shé} time	舊 ^{Keá} Old
不 ^{pō} not	分 ^{fūn}		子 ^{tseé}		這 ^{chě}	年 ^{nēin} year
是 ^{shé} is.	好 ^{haoh} good;		爲 ^{weí} were		些 ^{scē}	冬 ^{tung} winter

‘What were you doing before you came?’

甚 ^{shín}	} what?	前 ^{tsiēn} before	來 ^{laē} come	你 ^{Nè} You
麼 ^{mō}		做 ^{tsí} do	之 ^{chē} the	未 ^{wé} not

Perfect Tense.

‘I have been,’ &c.

‘I have been here a long time.’

甚	<i>shín</i> very	在	<i>tsaé</i> been	我	<i>G¹</i> I	
久	<i>kéw</i> long time.	此	<i>tseé</i> this	業	<i>něě</i>	} have
		處	<i>chǔ</i> place	經	<i>kīng</i>	

‘He has been at England.’

地	<i>té</i>	} ground.	嘆	<i>yīng</i>	} English	他	<i>T³</i> He
方	<i>fāng</i>		咭	<i>keě</i>		已	<i>é</i>
			喇	<i>lě</i>		經	<i>kīng</i>
			國	<i>kuō</i> country		到	<i>taoh</i>
						過	<i>kuō</i>

} has before
} gone to

Interrogatively,

‘Where have you been?’

處	<i>chǔ</i> place	去	<i>keh</i> go	你	<i>N²</i> You
來	<i>laé</i> come.	那	<i>ná</i> which	纔	<i>tsaě</i>
		一	<i>yāy</i> one	剛	<i>kāng</i>

} just now

'Have you been to see who the person is who has come?'

來 ^{lái} come	何 ^{hé} who	去 ^{kù} go	你 ^{Nè} You
了 ^{le} has?	一 ^{yī} one	探 ^{tān} to enquire	會 ^{tsūng} have
	人 ^{jīn} man	是 ^{shì} is	經 ^{kīng}

'Have you been at Kcang-she?'

江 ^{Kcāng}	} Kcang-she	你 ^{Nè} You
西 ^{shē}		已 ^ì
麼 ^{mō} or not?		經 ^{kīng}
		} have before
	到 ^{tao}	
	過 ^{kuō}	} gone to

'Have been,' is often included in the verb: as,

'I have been reading.'

念 ^{nién} read	我 ^{Gě} I
書 ^{shū} book.	纔 ^{tsai}
	剛 ^{kāng}
	} just now

'What have you been doing?'

做 ^{tsǐ} do	你 ^{Nè} You
甚 ^{shén}	纔 ^{tsai}
麼 ^{mō}	剛 ^{kāng}
} what?	} just now

‘Pluperfect Tense.’

‘I had been,’ &c.

‘I had been there before he came.’

到 <small>taoú</small>	} gone to	先 <small>si'n</small>	他 <small>Tā</small>
過 <small>kuō</small>		我 <small>gō</small>	來 <small>lāi</small>
那 <small>ná</small>	} had	業 <small>ně</small>	時 <small>shí</small>
處 <small>chǔ</small>		經 <small>kīng</small>	之 <small>chē</small>
			the

Or thus,

那 <small>ná</small>	經 <small>kīng</small>	來 <small>lāi</small>	他 <small>Tā</small>
處 <small>chǔ</small>	到 <small>taoú</small>	我 <small>gō</small>	未 <small>wé</small>
	過 <small>kuō</small>	已 <small>ǐ</small>	曾 <small>tsāng</small>
		already	yet

‘Before that affair was introduced he had been here many years, and knew pretty well how to manage business, from first to last.’

知 <i>chē</i>	多 <i>tō</i>	經 <i>kīng</i>	發 <i>fā</i>	那 <i>Ná</i>	} That
knows	many	had	caused		
首 <i>shóu</i>	年 <i>niēn</i>	在 <i>tsāi</i>	起 <i>kǐ</i>	件 <i>kēn</i>	} affair
head and	years:	} resided	to rise up		
尾 <i>wěi</i>	辦 <i>pán</i>		過 <i>kuō</i>	來 <i>lāi</i>	事 <i>sé</i>
tail	managing		come,	未 <i>wé</i>	} yet
	事 <i>sé</i>	這 <i>chē</i>	他 <i>tā</i>	not	
	business	} here	已 <i>ǐ</i>	曾 <i>tsāng</i>	
	頗 <i>pō</i> in some degree		裏 <i>lè</i>	already	

Interrogatively,

‘Before he came *had you not been* thinking about that affair?’

想 <small>seāng</small> think	不 <small>poō</small>	} not	他 <small>Tū</small> He
及 <small>kūē</small> respecting	是 <small>shé</small>		未 <small>wé</small> not
那 <small>nā</small>	纔 <small>tsaě</small>	} just then	曾 <small>tsāng</small> yet
件 <small>kūēn</small>	剛 <small>kāng</small>		來 <small>lā</small> come
事 <small>sé</small> affair?	已 <small>é</small> already		你 <small>nè</small> you

‘*Had you not been* at Shan-se before last year?’

會 <small>tsāng</small>	} already	舊 <small>Kéw</small> Old
經 <small>kīng</small>		年 <small>nēn</small> year
到 <small>taóu</small>	} been at	之 <small>chē</small> the
過 <small>kuō</small>		先 <small>siēn</small> before
山 <small>Shān</small>	} Shan-se	你 <small>nè</small> you
西 <small>sé</small>		不 <small>poō</small>
麼 <small>mō</small> ?		是 <small>shé</small>

Future Tense.

‘*I will be careful.*’

心 <small>shin</small> heart,	小 <small>seaoū</small> little	爲 <small>wéi</small> make	必 <small>pěi</small> must	將 <small>tseāng</small> shall and	我 <small>ī</small>
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'Next year I shall be at Lo-fow Hill.'

在 ^{te.é} be at	明 ^{Ming}	} Next year
羅 ^{Ló}	年 ^{níén}	
浮 ^{fóu}	我 ^{gò} I	} Lo-fow
山 ^{shān} Hill.	將 ^{tseung} shall	

'Exercise filial piety and respect towards your father and mother, and then you will be a good son.'

子 ^{tscè} son.	爲 ^{weí} be	母 ^{moó} mother	敬 ^{king} respectful to	你 ^{Nè} You
好 ^{haó} go	方 ^{fāng} then will	父 ^{foó} father	孝 ^{heoó} be dutiful	

'My mind will be at rest when that affair is fully settled.'

安 ^{gān} rest	心 ^{shín} heart	去 ^{kéu} gone	辦 ^{pán} managed	那 ^{Ná}	} That
矣 ^è	方 ^{fāng} then will	後 ^{hóu} after	明 ^{míng}	件 ^{kéén}	
	得 ^{tě} obtain	我 ^{gò} my	白 ^{pě}	事 ^{sé} affair	

'I believe him that it shall be as he has said.'

言 ^{yén} words	事 ^{sé} affair	我 ^{Gò} I
而 ^{érh} and	必 ^{pě} must	信 ^{shín} believe
得 ^{tě} obtain	如 ^{joó} as	他 ^{tā} him
來 ^{lé} come	其 ^{kí} he	以 ^è that
也 ^{yà}	出 ^{chū} issued	此 ^{tse} this

'They will be victorious.'

勝	shing victory	將	tscāng will	他	Tā	} They
矣	è	得	tě obtain	們	mún	

'I shall be wanting to go abroad.'

要	yaó want	我	Gd I	} shall
出	chū to go out to	將	tscāng	
街	keae the street.	是	shé	

Interrogatively,

'Will he not be here to-morrow?'

這	chě	} here	明	míng	} to-morrow	他	Tā He
裏	lǎ		天	tiān		不	pō
麼	mō		在	tsuē be		是	shé
							} not

'If he be diligent to-day will he be permitted to play to-morrow?'

麼	mō	是	shé be	做	tsō do	如	Jō If
		許	heù allowed	事	seē business	他	tā he
他	tā hīa	} to play	明	míng	} to-morrow	今	kīn
玩	vón		天	tiān		天	tiān
耍	shuà		還	huān then		勤	kīn diligently

Second Future.

‘I shall have been.’

‘Reckoning till October next year, I shall have been at Heang-shan eighteen years.’

十 ^{shē}	} eighteen	有 ^{yeù}	have	十 ^{shē}	計 ^{Ké}	Reckoning
八 ^{pǎ}		在 ^{tsuē}	been at	月 ^{yuē}	到 ^{taoú}	till
年 ^{nién}	year's	香 ^{Heang}	} Heang-shan	我 ^{gò}	明 ^{míng}	next
久 ^{kéu}	length of time.	山 ^{shān}		是 ^{shé}	年 ^{nién}	year

IMPERATIVE MOOD.

‘Be thou diligent in writing.’

字 ^{tsee}	寫 ^{sē}	勤 ^{kín}	為 ^{weí}	即 ^{tsee}	爾 ^{ĕrh}
character.	writing	diligent	be	then	Yoa

‘Let him be there.’

處 ^{chú}	那 ^{ná}	在 ^{tsaé}	他 ^{tā}	許 ^{Heù}
place.	that	be	him	Let

‘Let us be attentive.’

慎 ^{shén}	即 ^{tsee}	我 ^{Gò}	} We
聽 ^{tíng}	宜 ^í	們 ^{mún}	
listen.	should		

'Let them be merry.'

嬉	hē	} be merry.	許	Hē	} Let
戲	hě		他	tā	
			們	mén	} them

POTENTIAL MOOD.

Present Tense.

'I may be wrong.'

有	yěu	我	Gd
	have		I
過	kuō	或	huā
	passed the mark.		} perhaps
		者	

'He is not a perfect man, he also may be mistaken.'

有	yěu	亦	yǎy	聖	shǐng	他	Tā
	have		also		perfect		He
錯	tsō	可	kō	人	jīn	不	poō
	error.		} may		man;		not
		以		他	tā		是
				he			is

'They can be here to-morrow.'

處	chū	到	taóu	可	kō	明	míng	他	Tā
	place.		arrive at		} can		} to-morrow		} They
此	tsee	能	nāng	天		tēn		們	
	this								

‘It cannot be effected.’

得 ^{tē}	} obtainable.	使 ^{Sie}	Effected
的 ^{tēē}		不 ^{pō}	not

Interrogatively,

‘How can this be the man who came yesterday?’

來 ^{lāē}	爲 ^{wēi}	此 ^{Tsēē}
came	be	This
之 ^{chē}	昨 ^{tsi}	人 ^{jín}
the	} yesterday	man
人 ^{jín}		天 ^{tiēn}
man		豈 ^{kē}
哉 ^{tsiē}	所 ^{sō}	how
	who	或 ^{hwe}
		may

‘Can this be done or not?’

得 ^{tē}	不 ^{pō}	行 ^{híng}	此 ^{Tsēē}
can?	not	done	This
	行 ^{híng}	得 ^{tē}	事 ^{sēē}
	done	can	business

Imperfect Tense.

‘Might, could, would, or should be.’

‘He might be here yesterday; I do not know.’

得 ^{tē}	在 ^{tsaē}	他 ^{Tā}
can	was	He
知 ^{chē}	此 ^{tsiē}	或 ^{hwā}
} know.	處 ^{chū}	者 ^{chāy}
	我 ^{gō}	昨 ^{tsō}
	I	} yesterday
不 ^{pō}	天 ^{tiēn}	
not		

'If he pleased he *could* be a good servant.'

好 ^{haoù} good	他 ^{tā} he	若 ^{Jō} If
跟 ^{kān} heel	可 ^{kě}	他 ^{tā} his
班 ^{pān} attendant	能 ^{náng}	情 ^{tsing} disposition
	爲 ^{wei} make	願 ^{yuên} liked

} servant. } could

'I *would* not be troublesome.'

勞 ^{laol} distress	我 ^{Gd} I
人 ^{jīn}	不 ^{poò} not
家 ^{keā}	願 ^{yuên} wish
	煩 ^{fān} to trouble and

} persons.

'I *would* not be negligent.'

怠 ^{tuè}	肯 ^{kāng} will	我 ^{Gd} I
慢 ^{mán}	做 ^{tsó} act	不 ^{poò} not

} negligent.

'You *should* be diligent that you may have a competence.'

用 ^{yung} to use,	得 ^{tě} obtain	以 ^ì that	辦 ^{pán} to transact	該 ^{kaē} ought	你 ^{Nè} You
穀 ^{keú} enough	致 ^{chē} thereby	事 ^{seé} business	勤 ^{kín} diligently	應 ^{yīng} should and	

Interrogatively,

‘*Could he be here if he pleased?*’

麼 ^{mǎ}	這 ^{chǐ}	} here	有 ^{yeù}	他 ^{tā}	歡 ^{huān}	} liked it	如 ^{Joó}
	裏 ^{lè}		在 ^{tsaé}	能 ^{nāng}	喜 ^{hè}		他 ^{tā}
			to be situated	could			he

‘*Could he be at Tseen-shan yesterday at 12 o'clock?*’

到 ^{taoú}	時 ^{shí}	他 ^{Tā}
arrival at	time	He
前 ^{Tsiēn}	可 ^{kô}	昨 ^{tsô}
} Tseen-shan	} could	} yesterday
麼 ^{mǎ}	得 ^{tě}	午 ^{ru}
?	obtain	noon

Perfect Tense.‘*May or can have been.*’‘*He may have been there formerly; it is uncertain.*’

未 ^{wé}	那 ^{nā}	可 ^{kô}	他 ^{Tā}
not	that	} may	He
定 ^{tín}	處 ^{chú}		從 ^{tsung}
certain.	place	} formerly	前 ^{tsiēn}
亦 ^{yǎy}	到 ^{taoú}		
also	have been at		

'You cannot have been there and have again returned.'

復 <small>foə</small> again	得 <small>tə</small>	} been at	你 <small>Nə</small> You
回 <small>húəy</small> returned	到 <small>taoú</small>		不 <small>poə</small> not
來 <small>laə</small> come.	那 <small>nā</small> that		能 <small>nāng</small> can
	處 <small>chú</small> place		會 <small>tsūng</small>
	而 <small>ârh</small> and		經 <small>kīng</small>
			} have

Pluperfect Tense.

'Might have been,' &c.

'They should have been here before.'

此 <small>tsee</small> this	宜 <small>ê</small> should	先 <small>siēn</small> before	他 <small>Tā</small>	} They
處 <small>chú</small> place.	在 <small>tsaé</small> have been	時 <small>shê</small> time	們 <small>mán</small>	

'He might have been there the day before yesterday.'

得 <small>tē</small>	} have been	他 <small>Tā</small> He
到 <small>taoú</small>		前 <small>tsěēn</small>
那 <small>nā</small>	} there.	天 <small>tēēn</small>
處 <small>chú</small>		可 <small>kô</small>
		能 <small>nāng</small>
		} might

'If he had set off yesterday morning at day-light, he *would have been there* in the evening.'

那 ^{ná} that	則 ^{tsě} could	俟 ^{seě} waiting till	清 ^{tsyng} clear	若 ^{Jō} If
處 ^{chü} place.	有 ^{yeü} have	晚 ^{wân} evening	早 ^{tsaò} morning	他 ^{tā} he
	得 ^{tě} obtained	上 ^{shàng} upon	起 ^{kě} rose	昨 ^{tsō}
	到 ^{taoü} arrival at	他 ^{tā} he	行 ^{hing} to walk	天 ^{tān}

} yesterday

'If he had worked diligently in the morning, he *could have been done by* 12 o'clock.'

可 ^{kō}	} might have	工 ^{kūng}	} work	若 ^{Jō} If
能 ^{nāng}		夫 ^{foō}		他 ^{tā} he
辦 ^{pán}	} finished,	到 ^{taoü} at		今 ^{kin}
明 ^{mīng}		午 ^{vù} noon		早 ^{tsaò}
白 ^{pě}		時 ^{shé} time;		勤 ^{kín} diligently
了 ^{leaoü}		他 ^{tā} he		做 ^{tsó} done

} this morning

Interrogatively,

'*Could he have been here last evening?*'

這 ^{chě}	} here	可 ^{kō}	} could	他 ^{Tā} He
裏 ^{lǐ}		能 ^{nāng}		昨 ^{tsō} last
麼 ^{mō} or not?		在 ^{tsaé} been		晚 ^{wân} evening

SUBJUNCTIVE MOOD.

Present Tense.

‘If I be,’ &c.

‘If this edict be the Emperor’s, it must of course be obeyed.’

矣 ^é	務 ^{uo5} must	皇 ^{huáng}	} Emperor's	若 ^{Jó} If
	須 ^{scū} necessarily	上 ^{shàng}		此 ^{tszē} this
	得 ^{tě} obtain	的 ^{těě}		諭 ^{yú} edict
	遵 ^{tsūn} obedience	則 ^{tszē} then		係 ^{hé} be

‘If he be there, call him to come.’

他 ^{tā} him	那 ^{nā}	} there	若 ^{Jó} If
來 ^{lā} to come.	處 ^{chǔ}		他 ^{tā} he
	叫 ^{keoū} call		在 ^{tsuē} be

‘If you be a good boy, your father will love you.’

卽 ^{tsēē} will then	你 ^{nè} your	好 ^{huoū} good	若 ^{Jó} If
愛 ^{waé} love	父 ^{foó}	兒 ^{érh}	你 ^{nè} you
你 ^{nè} you.	親 ^{tsūn}	子 ^{tszē}	爲 ^{weí} be

‘If he be right, it is of course unnecessary for all to wrangle.’

矣 ^é	爭 ^{tsāng}	} to wrangle	不 ^{poō} not	衆 ^{cháng} all	是 ^{shé} be right,	若 ^{Jó} If
	論 ^{lūn}		必 ^{pěě} necessary	人 ^{jīn} the men	則 ^{tszē} then	他 ^{tā} he

'Whether there be this affair or not, we are altogether ignorant.'

曉得	從不	我們	事否	有此
heaù tə	tsung poð	gò mún	sik fèi' business or not	Yed Have tseè this
} know.	} altogether not	} we		

Imperfect Tense.

'If I were,' &c.

'If they were here yesterday, why did they not remain till the master of the house came?'

不	在	若
poð not	tsaé in	Jə If
等	這	他
tāng wait	chē this	tā
待	裏	們
taé till	tè place,	mún } they
東	因	係
tūng } the mas- ter	yīn because of	hé were
家	何	昨
ka	hò what	tsò } yesterday
到	他	天
tsaól arrived.	tā they	t'ēn

'If I were in his place, I would act thus.'

辦	就	他	若
pán acting.	tséw then would	tā } his	Jə If
有	的	我	我
yeù have	t'ě } 分	gò I	係
這	分	在	在
chē this	fūn part.	tsaé } were in	
樣	我		
yāng manner of	gò I		

'If he were to come now, what would you say to him?'

甚 <i>shin</i>	就 <i>tséw</i> then	若 <i>Jō</i> If
麼 <i>mō</i>	對 <i>túy</i> towards	他 <i>tā</i> he
說 <i>shuō</i>	他 <i>tā</i> him	即 <i>tsǐě</i> now
話 <i>huá</i>	有 <i>yǒu</i> have	來 <i>lái</i> come
		你 <i>nè</i> you

Perfect Tense.

'If you have been at Cochin-China, you must know a little of their customs.'

風 <i>fūng</i>	畧 <i>leō</i> a little	安 <i>ngān</i>	若 <i>Jō</i> If
俗 <i>s3</i>	知 <i>chē</i>	南 <i>nān</i>	你 <i>nè</i> you
如 <i>jōó</i>	道 <i>taóu</i>	你 <i>nè</i> you	到 <i>taóu</i>
何 <i>hō</i>	其 <i>kě</i> their	必 <i>pěě</i> must	過 <i>kwō</i>

'If they have been here all night, and have not yet had any thing to eat, they must indeed be hungry.'

肚 <i>toó</i> (have) bellies	得 <i>tě</i> obtain	在 <i>tsaé</i> were	若 <i>Jō</i> If
餓 <i>gò</i> hungry.	食 <i>shǎy</i> to eat	這 <i>chě</i>	他 <i>tā</i>
	他 <i>tā</i>	裏 <i>lě</i>	們 <i>mún</i>
	們 <i>mún</i>	而 <i>érh</i> and	昨 <i>tsò</i> last
	自 <i>tscé</i>	未 <i>wé</i> not	全 <i>tscún</i> all
	然 <i>jén</i>	曾 <i>tsāng</i> yet	夜 <i>yāy</i> night

Pluperfect Tense.

'If you had been here at that time, I should not have been at all unfortunate.'

被 ^{pè} received	我 ^{gò} I	是 ^{shé}	} had been	若 ^{Jā} If
不 ^{pō} not	總 ^{ts'ing} altogether	在 ^{tsaé}		那 ^{nā} that
幸 ^{hing} fortunate	未 ^{wé} not	這 ^{chě}	} here	時 ^{shé} time
事 ^{seé} occurrence.	有 ^{yeu} have	裏 ^{lè}		你 ^{nè} you

'If I had been at your village last year, I should certainly have called to see you.'

來 ^{lā} come	我 ^{gò} I	有 ^{yeu} had	若 ^{Jā} If
問 ^{wán} to ask and	即 ^{tsé} then	在 ^{tsué} been at	我 ^{gò} I
候 ^{hé} wait upon	必 ^{pě} must	盛 ^{shing} the abundant (your)	上 ^{shang}
你 ^{nè} you.	有 ^{yeu} have	村 ^{tsūn} village,	年 ^{nān} } last year

First Future Tense.

'If I shall be there, I shall immediately inform him of that affair.'

知 ^{chē}	} to know.	即 ^{tsé} then will	若 ^{Jā} If
道 ^{taou}		以 ^é by	我 ^{gò} I
		彼 ^{pè} that	將 ^{tseāng} shall
		事 ^{seé} affair	在 ^{tsaé} be in
		告 ^{kaou}	那 ^{nā} that
	} inform	訴 ^{soó}	處 ^{chū} place,
		他 ^{tā} him	我 ^{gò} I

Second Future Tense.

'If by October, next year, they *shall have been* there ten years, they may yet remain two years.'

兩 ^{leāng} two	年 ^{něen} years	月 ^{yuě} moon	如 ^{Joô} if
年 ^{něen} years.	他 ^{tā}	係 ^{hè} shall	他 ^{tā}
	們 ^{mún} } they	有 ^{yeu} have	們 ^{mún} } they
	還 ^{kwān} still	在 ^{tsaě} been	到 ^{taoú} at
	可 ^{kô} } may	那 ^{nā} } there	明 ^{míng} } next year's
	以 ^é }	裏 ^{lě} }	年 ^{něen} }
	在 ^{tsa'} remain	十 ^{shě} ten	十 ^{shě} tenth

INFINITIVE MOOD.

'To be or exist.'

是 ^{Shé.}

'To be in a certain state or condition.'

在 ^{Tsaé.}

'He loves to be foremost.'

先 ^{siēn} before. 至 ^{chē} most 在 ^{tsaé} to be 愛 ^{waě} loves 他 ^{Tā} He

Also made by *wei* 爲.

‘To be poor and proud is contrary to right reason in a great degree.’

理 ^{lǐ} reason.	不 ^{pé} not	傲 ^{n ai} proud	貧 ^{jǐn} poor	以 ^ě To
	合 ^{hē} ac- cord with	大 ^{tá} greatly	連 ^{lián} and also	爲 ^{wei} be

PRESENT PARTICIPLE.

‘Being.’

‘He, being poor, earnestly begged that a little money might be given to him.’

賜 ^{tscě} to have granted	窮 ^{kéung} poor	他 ^{tā} He
些 ^{sě} a little	懇 ^{hān} earnestly	既 ^{ké} } being
銀 ^{yín} money.	乞 ^{kě} begged	爲 ^{wei}

The verb *to be* is sometimes entirely omitted, as,

‘Are you hungry?’

麼 ^{mō} or not?	餓 ^{gō} hungry	肚 ^{tū} belly	你 ^{Ně} Your
----------------------------	---------------------------	--------------------------	-------------------------

‘No, but I am thirsty a little.’

些 ^{sě} little	有 ^{yǒu} have	但 ^{tán} but	不 ^{Pō} Not
渴 ^{kō} thirst.	一 ^{yǎy} a	我 ^{gō} I	是 ^{sě} is

‘How old are you?’

紀 ^ě record?	年 ^{nién} years	大 ^{tá} great	多 ^{tō} many	你 ^{Ně} You (how)
---------------------------	----------------------------	--------------------------	-------------------------	------------------------------

‘I am eight years of age.’

歲 ^{súy} years. 八 ^{pā} Eight

To inferiors it is said,

歲 ^{súy} years (of age?) 多 ^{tō} } how many
少 ^{shǎo} }
你 ^{Nè} You
是 ^{shé} are

The ceremonious form of the question, is

庚 ^{kāng} age. 貴 ^{kuí} your noble 問 ^{wán} to ask 請 ^{Tsing} I beg

THE VERB TO DO

Is made by *tsó* 做; *tsǒ* 作; *wéi* 爲, *híng* 行.

‘They do as they please.’

做 ^{tsó} act. 隨 ^{súy} follow (their) 他 ^{Tā} } They
意 ^é will (and) 們 ^{mán} }

‘What work does he do?’

工 ^{kūng} } work? 甚 ^{shín} }
夫 ^{fō} } 麼 ^{mǎ} } what
的 ^{tě} } 他 ^{Tā} He
係 ^{hè} is
作 ^{tsū} de

‘Will you do it or not?’

麼 ^{mǎ} or not? 做 ^{tsó} do 肯 ^{kěng} will 你 ^{Nè} You

PRESENT PARTICIPLE.

‘What are you *doing*?’

何	^{hō} what	你	^{Nè} You	
事	^{séé} business?	作	^{tsó}	} do
		的	^{těě}	

Or

事	^{séé} business?	何	^{hō} what	行	^{híng} do	你	^{Nè} You
---	-----------------------------	---	-----------------------	---	-----------------------	---	----------------------

Or

事	^{séé} business.	甚	^{shín}	} what	你	^{Nè} You
		麼	^{mō}		爲	^{wéí} do

PERFECT PARTICIPLE.

‘That work is *done*.’

做	^{tsó}	} is done.	工	^{hūng}	} work	那	^{Nà}	} That
完	^{wón}		夫	^{fō}		件	^{kě'n}	

‘*Done*,’ is rendered these several ways.

	完	^{wón.}	做	^{Tsó}
--	---	-----------------	---	----------------

Or

了	^{leaoù.}	完	^{wón}	做	^{Tsó}
---	-------------------	---	----------------	---	----------------

Or

白 ^{pě.} 明 ^{míng} 做 ^{Tsó}

Or

了 ^{leaoù.} 白 ^{pě} 明 ^{míng} 做 ^{Tsó}

Or

畢 ^{pěč.} 做 ^{Tsó}

Or

楚 ^{tscě.} 清 ^{tšing} 做 ^{Tsó}

Or

了 ^{leaoù.} 做 ^{Tsó}

Or

了 ^{leaoù.} 楚 ^{tscě} 清 ^{tšing} 做 ^{Tsó}

DO AND DID.

As auxiliaries, are included in the principal verb.

‘Do you remember what I said to you the day before yesterday?’

聽 ^{tšing} to hear?	講 ^{keäng} said	我 ^{gò} I	你 ^{Nè} You
	過 ^{kwò} to	前 ^{tsěén}	記 ^{ké}
	你 ^{nè} you	天 ^{tien}	得 ^{tě}
		} the day before yesterday	} remember

‘Do you know?’

麼	^{mí} or not?	你	^{Nè} You
		知	^{chē}
		道	^{taóu}
			} know

‘Do you understand?’

不	^{pōō} not	你	^{Nè} You
明	^{míng}	明	^{míng}
白	^{pě}	白	^{pě}
	} understand.		} understand.

‘Did he come yesterday?’

來	^{luē} come	他	^{Tā} He
麼	^{mō}	昨	^{tsj}
		天	^{tjēn}
			} yesterday

‘I did formerly respect him?’

他	^{tā} him.	敬	^{kíng} respect for	有	^{yeh} had	時	^{shē} time	先	^{siēn} before	我	^{Gō} I
---	-----------------------	---	--------------------------------	---	-----------------------	---	------------------------	---	---------------------------	---	--------------------

‘He is a good man; who does not love and respect him?’

他	^{tā} him?	敬	^{kíng} respect	誰	^{sūy} who	好	^{hao} good	他	^{Tā} He
		愛	^{we} love	不	^{pōō} not	人	^{jín} man;	是	^{shē} is

'I do indeed speak the truth.'

講	keàng speak	我	Gă I	
真	chīn true	果	kuō	} indeed
話	huá words.	然	jén	

'They do not think of obtaining gain.'

利	lî gain.	想	seāng thinking	不	p'ō not	他	Tā	} They
得	tî to obtain	是	sh'í are	們	mún			

MUST.

'He must come.'

來	lái come.	他	Tā He
		必	p'ě
		須	señ

} must

'I must go.'

去	keā go.	我	Gă I
		必	p'ě
		定	l'ing

} must

'Whenever we speak, we *must* speak the truth.'

說 ^{shuō} speak	講 ^{huàng}	}	speak	我 ^{Gò}	}	We
真 ^{chīn}	話 ^{huà}			們 ^{mín}		
的 ^{tě}	務 ^{vú}	}	must	隨 ^{sūy}	}	whenever
				須 ^{sū}		

'You *must* rise early.'

起 ^{kǐ}	}	rise.	你 ^{Nǐ} You
身 ^{shēn}			
	務 ^{vú}	}	must
	必 ^{pǐ}		
	清 ^{tsing}	}	early
	早 ^{tsaō}		

'*Must* he do that business now?'

麼 ^{mō}	那 ^{nā}	}	that	目 ^{mǔ}	}	now	他 ^{Tā} He
	件 ^{kěén}			下 ^{heá}			是 ^{shé} is it
	事 ^{seé} business?	做 ^{tsó} do		必 ^{pǐ} must			

OUGHT ; SHOULD.

'He *ought* to go.'

去 ^{keú} to go.	他 ^{Tā} He	
	應 ^{yīng}	
	}	
		該 ^{keā}
		ought

‘You ought to respect your father and mother.’

敬	<i>kíng</i> to respect	你	<i>Nè</i> You
父	<i>fóo</i> father	應	<i>yīng</i>
母	<i>moo</i> mother.	當	<i>tāng</i>

} ought

‘You should do this.’

樣 *yāng* manner. 這 *chě* this 做 *tsó* do 宜 *ē* should 你 *Nè* You

CAN; COULD.

‘Can’ is often made by 得 *tě*.

‘Can you manage this affair?’

這	<i>chě</i>	}	this	你	<i>Nè</i> You
件	<i>kěén</i>			辦	<i>pán</i> manage
事	<i>scé</i> business?			得	<i>tě</i> can

‘Can you do it or not?’

得 *tě* can? 做 *tsó* do 不 *poo* not 得 *tě* can 做 *tsó* do 你 *Nè* You

‘He cannot do it.’

來 *lái* come (to pass.) 得 *tě* can 不 *poo* not 做 *tsó* do 他 *Tā* He

‘If I could, I would go to *Keang-nan*, directly.’

我 ^{gō} I		若 ^{Jō} If
即 ^{tsĕĕ} would directly		我 ^{gō} I
往 ^{wàng} go to		做 ^{tsō} do
江 ^{Kcāng}	} Keang-nan.	得 ^{tĕ}
南 ^{nān}		來 ^{luē}
		} could

‘Can and could,’ are also made by *kō* ; *nāng* ; and *kō-nāng*.

‘I can obtain a pretty dog.’

狗 ^{kēū} dog	好 ^{haoū} good	我 ^{Gō} I
一 ^{yăy}	看 ^{hán}	可 ^{kō} can
隻 ^{chĕ}	} one.	得 ^{tĕ} obtain
	} looking	

‘If you had examined at that time, you could have obtained the truth.’

其 ^{kĕ} the	可 ^{kō}	} might have	查 ^{chā}	} examined	時 ^{shĕ} time	若 ^{Jō} If
實 ^{shĕ} reality.	能 ^{nāng}		過 ^{kūō}		即 ^{tsĕĕ} then	你 ^{nĕ} you
	得 ^{tĕ} obtained		你 ^{nĕ} you		有 ^{yēū} had	那 ^{nā} that

MAY; MIGHT.

‘He *may* have examined before I came.’

有	^{yeù} have	他	^{tā} lie	我	^{Gò} I
查	^{chā}	或	^{huǎ}	未	^{wé} not
過	^{kuò}	者	^{chāy}	會	^{tsāng} yet
	} examined.		} may		
		已	^è already	到	^{taóu} arrived

‘It *may* rain.’

下	^{heá} descend	或	^{Hwǎ}	} Perhaps
雨	^{yù} rain.	者	^{chāy}	

‘Had he applied his mind, he might have improved much more than he has.’

上	^{shàng}	} advanced.	心	^{shín} mind	學	^{huó}	} learning	較	^{Keáw} Compared with
進	^{tsín}		可	^{kò}	文	^{wǎn}		他	^{tā} he
		} might	以	^è	他	^{tā} he	所	^{sò} what	
			越	^{yuě}	如	^{joó} if	得	^{tě} has obtained	
		} much more	發	^{fā}	專	^{chuēn} exert	之	^{chē} the	

WILL.

‘Will you or not?’

肯	^{kàng} will?	不	^{pò} not	肯	^{kàng} will	你	^{Nè} You
---	--------------------------	---	----------------------	---	-------------------------	---	----------------------

‘He wills it to be thus.’

此 ^{tsēē} this. 如 ^{joo} as 要 ^{yaoú} want 必 ^{pěē} must 他 ^{Tā} He

‘Thus it is his will.’

主 ^{chū} } 這 ^{Chě} This
意 ^é } will. 樣 ^{yáng} manner
係 ^{hè} is
他 ^{tā} } his
的 ^{těē} }

‘LET,’ TO PERMIT.

Heù 許, or chìn 准.

‘Let him come up.’

來 ^{laē} to come. 上 ^{shàng} up 他 ^{tā} him 許 ^{Heù} Permit

‘Will you let me go?’

麼 ^{mǎ} ? 去 ^{keú} to go 我 ^{gǎ} me 許 ^{Heù} Permit

‘Let us walk a while.’

一 ^{yǎy} a 走 ^{tsǎw} walk 即 ^{tsěē} then 我 ^{gǎ} }
回 ^{huáy} turn. 走 ^{tsǎw} walk 同 ^{tūng} together 們 ^{mún} } We

THE VERB TO ADVISE

May be conjugated in the following manner. A pronoun in the objective case is added to the verb, by which each phrase forms a more complete sense, and is more congenial to the ideas of the generality of Native Assistants. It is not thought necessary to write out, at length, the verb, connected with each person in both numbers, as it remains the same.

‘To advise,’ *keuén* 勸.

INDICATIVE MOOD.

Present Tense.

‘I advise him.’

他 ^{tā} him. 勸 ^{keuén} advise 我 ^{Gò} I

‘You advise him.’

他 ^{tā} him. 勸 ^{keuén} advise 你 ^{Nè} You

‘He advises me.’

我 ^{Gò} me, &c. 勸 ^{keuén} advises 他 ^{Tā} He

Imperfect Tense.

‘I advised him before.’

他 ^{tā} him. 勸 ^{keuén} advised 時 ^{shí} time 先 ^{sīn} before 我 ^{Gò} I

‘I advised him yesterday.’

勸	<i>keuĕn</i> advised	我	<i>Gd</i> I	
他	<i>tā</i> him.	昨	<i>tsj</i>	} yesterday
		天	<i>tĕĕn</i>	

‘I advised him just now.’

勸	<i>keuĕn</i> advised	我	<i>Gd</i> I	
他	<i>tā</i> him.	纔	<i>tsaĕ</i>	} just now
		剛	<i>kāng</i>	

Perfect Tense.

‘I have advised him.’

他	<i>tā</i> him.	我	<i>Gd</i> I	
		勸	<i>keuĕn</i>	} have advised
		過	<i>kuō</i>	

Or

勸	<i>keuĕn</i> advised	我	<i>Gd</i> I	
他	<i>tā</i> him.	曾	<i>tsāng</i>	} have
		經	<i>kīng</i>	

The *Perfect* is formed by *tsāng* 曾; or *è* 已, or *nĕĕ* 業 either sepa-

rately or united with *kīng* 經, preceding the verb : also by *leacū* 了 *kwō* 過 following it. It will moreover admit the signs preceding, and *kwō* following at the same time ; as

勸 <i>keuě̃n</i>	} have advised	我 <i>Gò</i> I
過 <i>kwō</i>		會 <i>tsāng</i>
他 <i>tā</i> him.		經 <i>kīng</i>

Pluperfect Tense.

‘At that time I had advised him.’

勸 <i>keuě̃n</i>	} had advised	我 <i>Gò</i> I	那 <i>Ná</i> That
過 <i>kwō</i>		會 <i>tsāng</i>	時 <i>shê</i>
他 <i>tā</i> him.		經 <i>kīng</i>	節 <i>tsě̃</i>

‘I had advised him before that.’

我 <i>Gò</i> I	那 <i>Ná</i> That
勸 <i>keuě̃n</i>	時 <i>shê</i> time
過 <i>kwō</i>	之 <i>chē</i> the
他 <i>tā</i> him, &c.	先 <i>siēn</i> before

First Future Tense.

‘I will advise him presently.’

他 <i>tā</i> him.	勸 <i>keuě̃n</i> advise	就 <i>tsěw</i> will presently	我 <i>Gò</i> I
---------------------	---------------------------	---------------------------------	------------------

‘I will advise him.’

他 ^{tǎ}_{him.} 勸 ^{keuĕn}_{advise} 將 ^{tseāng}_{will} 我 ^{Gò}_I

‘I will advise him to-morrow.’

勸 ^{keuĕn}_{will advise} 我 ^{Gò}_I
 他 ^{tǎ}_{him.} 明 ^{míng}_{to-morrow}
 天 ^{tēn}_{to-morrow}

‘Shall and will’ may be rendered as in the verb to have ;—See pages 120—125.

Second Future Tense.

‘I shall have advised him before the day after to-morrow.’

他 ^{tǎ}_{him.} 有 ^{yeù}_{have} 我 ^{Gò}_I 之 ^{chē}_{the} 後 ^{Hóu}_{Day after to-morrow}
 勸 ^{keuĕn}_{advised} 將 ^{tseāng}_{shall} 先 ^{siĕn}_{before} 天 ^{tēn}_{Day after to-morrow}

IMPERATIVE MOOD.

‘Let me advise him.’

他 ^{tǎ}_{him.} 勸 ^{keuĕn}_{to advise} 我 ^{Gò}_{me} 許 ^{Héu}_{Permit}

‘Do thou advise him.’

他 ^{tǎ}_{him.} 勸 ^{keuĕn}_{advise} 你 ^{Nè}_{You}

‘Let him advise me.’

我 ^{Gò}_{me, &c.} 勸 ^{keuĕn}_{to advise} 他 ^{tǎ}_{him} 許 ^{Héu}_{Permit}

POTENTIAL MOOD.

Present Tense.

‘You may or can advise him.’

他	tā	勸	keuēn	可	kə	你	Nè
him.		advise		may or can		You	

‘I may advise him.’

勸	keuēn	我	Gə
advise		I	
他	tā	可	kə
him.			
		以	è
			} may

‘You can advise him.’

他	tā	勸	keuēn	你	Nè
him.				You	
		得	tě	能	nāng
				can	

Or

他	tā	勸	keuēn	能	nāng	可	kə	你	Nè
him.		advise		or can		may		You	

Imperfect Tense.

‘Before, I might advise him.’

他	tā	可	kə	先	Siēn
him.				Before	
		以	è	時	shē
			} might	time	
		勸	keuēn	我	Gə
		advise		I	

X

‘You could have advised him this morning.’

他 ^{tā} him.	勸 ^{keuĕn}	} have advised	你 ^{nĕ} you	今 ^{Kĭn}	} This morning
	得 ^{tĕ}		能 ^{nāng} could	早 ^{tsao}	

‘You would advise him.’

勸 ^{keuĕn} advise	你 ^{Nĕ} You	
他 ^{tā} him, &c.	必 ^{pĕĕ}	} would
	要 ^{yaou}	

‘You should advise him.’

勸 ^{keuĕn} advise	你 ^{Nĕ} You	
他 ^{tā} him, &c.	應 ^{yĭng}	} should
	該 ^{kaĕ}	

Perfect Tense.

‘I may have advised him two days ago.’

他 ^{tā} him.	勸 ^{keuĕn}	} have advised	可 ^{kô}	日 ^{jĕ} days	前 ^{Tsĕn} Before
	過 ^{kwô}		以 ^ĕ	我 ^ĕ I	兩 ^{lĕang} two

‘I can have advised him.’

勸 ^{keuĕn}	} have advised	我 ^{Gĕ} I
過 ^{kwô}		可 ^{kô}
他 ^{tā} him.		能 ^{nāng}

Pluperfect Tense.

‘I might have advised him before that.’

勸 <small>keu³ēn</small>	} advised	我 <small>gò</small> I	那 <small>Ná</small> That
過 <small>kuō</small>		可 <small>kò</small>	時 <small>shí</small> time
他 <small>tā</small> him,		以 <small>í</small>	之 <small>hī</small> the
		有 <small>yeù</small> have	先 <small>siēn</small> before

‘You could have advised him yesterday.’

勸 <small>keu³ēn</small>	} advised	可 <small>kò</small>	} could	你 <small>Nè</small> You
得 <small>tē</small>		能 <small>nāng</small>		昨 <small>tsò</small>
他 <small>tā</small> him,		有 <small>yeù</small> have		日 <small>jě</small>

‘He should have advised you before.’

勸 <small>keu³ēn</small>	} advised	該 <small>kaē</small>	} should	先 <small>Siēn</small> Before
過 <small>kuō</small>		當 <small>tāng</small>		時 <small>shí</small> time
你 <small>nè</small> you,		有 <small>yeù</small> have		他 <small>tā</small> he

‘If I had been with him at that time, I would have advised him.’

他 <small>tā</small> him,	有 <small>yeù</small> have	我 <small>gò</small> I	同 <small>túng</small> with (him)	時 <small>shí</small> time	若 <small>Jí</small> If
	勸 <small>keu³ēn</small> advised	即 <small>tsé</small> would then	在 <small>tsaé</small> was	我 <small>gò</small> I	那 <small>ná</small> that

SUBJUNCTIVE MOOD.

Present Tense.

‘If I advise him.’

他	^{tā}	勸	^{keuēn}	我	^{gò}	若	^{jō}
	him.		advise	I		If	

Imperfect Tense.

‘If I before advised him.’

他	^{tā}	勸	^{keuēn}	先	^{siēn}	我	^{gò}	若	^{jō}
	him.		advised	before		I		If	

Perfect Tense.

‘If I have advised him.’

勸	^{keuēn}	}	advised	若	^{jō}
過	^{kwō}			我	^{gò}
他	^{tā}			有	^{yeù}
	him.				have

Pluperfect Tense.

‘If I had advised him when he came.’

他	^{tā}	勸	^{keuēn}	}	advised	我	^{gò}	來	^{lāē}	若	^{jō}
	him.					I		came		If	
過	^{kwō}			有	^{yeù}	時	^{shē}	他	^{tā}		
				had		the time		he			

Future Tense.

‘If I shall advise him.’

他^{tā}_{him} 勸^{keūn}_{advise} 將^{tseōng}_{shall} 我^{gō}_I 若^{Jō}_{If}

INFINITIVE MOOD.

‘I want to advise him.’

他^{tā}_{him} 勸^{keūn}_{to advise} 要^{yaō}_{want} 我^{Gō}_I

‘To advise him is good.’

好^{haō}_{good} 爲^{weī}_{is} 他^{tā}_{him} 勸^{keūn}_{advise} 以^Ē_{To}

PARTICIPLES—PRESENT.

‘Whilst advising him, he suddenly became angry.’

來^{laē}_{coming} 怒^{noō}_{anger} 他^{tā}_{he} 一^{yāy}_{one} 之^{chē}_{the} 勸^{Keūn}_{Advising}
 起^{hē}_{up} 發^{fā}_{issued} 下^{hiá}_{coming down} } suddenly 時^{shē}_{time} 他^{tā}_{him}

‘Whilst advising him’ is also rendered thus,

間^{keūn}_{midst of} 之^{chē}_{the} 他^{tā}_{him} 勸^{Keūn}_{Advising}

Or,

時^{shē}_{time} } 那^{nā}_{that} 勸^{Keūn}_{Advising}
 候^{hōw}_{time} } 個^{kō}_{that} 他^{tā}_{him}

‘Why did he not attend whilst you were *advising* him.’

不 ^{puō} not	間 ^{kēn} midst	你 ^{Nə} You
理 ^{lè} attend,	因 ^{yin}	勸 ^{keuēn} advise
	何 ^{hə}	他 ^{tā} him
	他 ^{tā} he	之 ^{chē} the

} wherefore

PERFECT PARTICIPLE.

‘Advised.’

了 ^{leaoù} 勸 ^{Keuēn}

Or

過 ^{kuō} 勸 ^{Keuēn}

Or

完 ^{wôn} 勸 ^{Keuēn}

Or

畢 ^{pě} 勸 ^{Keuēn}

Or

了 ^{leaoù} 白 ^{pě} 明 ^{míng} 勸 ^{Keuēn}

COMPOUND PERFECT.

‘Having advised him, I immediately retired.’

退 ^{tūy} backward	他 ^{tā} him,	既 ^{Kè}	} Having advised
去 ^{keu} went.	我 ^{gə} I	勸 ^{keuēn}	
	即 ^{tsūē} immediately	過 ^{kuō}	

PASSIVE VOICE.

'To be advised.'

勸 ^{keuĕn} advice. 被 ^{Pei} To receive

Or

勸 ^{keuĕn} advice. 受 ^{Shóu} To receive

INDICATIVE MOOD.

Present Tense.

'I am advised.'

勸 ^{keuĕn} advised. 被 ^{pei} am 我 ^{Gd} I

Or

勸 ^{keuĕn} advised. 受 ^{shóu} am 我 ^{Gd} I

Imperfect Tense.

'I was advised yesterday.'

被 ^{pei} was 我 ^{Gd} I
 勸 ^{keuĕn} advised. 昨 ^{tsŏ} } yesterday
 天 ^{tĕn} }

Perfect Tense.

‘I have been advised.’

我^{Gd}_I
 被^{peĩ} } have been
 過^{kwō} }
 勸^{keuēn}_{advised.}

Pluperfect Tense.

‘I had then been advised.’

有^{yeũ}_{had} 那^{Nā}_{That}
 被^{peĩ} } 時^{shē}_{time}
 }_{been} 我^{Gd}_I
 過^{kwō} 已^ē_{already}
 勸^{keuēn}_{advised.}

Future Tense.

‘I shall be advised.’

勸^{keuēn}_{advised.} 有^{yeũ} } 我^{Gd}_I
 }_{be} 將^{tseāng}_{shall}
 }_{be} 被^{peĩ}

IMPERATIVE MOOD.

‘Be thou advised.’

勸^{keuēn}_{advised.} 被^{peĩ}_{be} 你^{Nē}_{You}

‘ Let him be advised.’

勸 ^{keuĕn} advised. 被 ^{peĭ} be 他 ^{tā} him 許 ^{Heĭ} Let

POTENTIAL MOOD.

Present Tense.

‘ He may or can be advised ’

勸 ^{keuĕn} advice. 得 ^{tě} can 被 ^{peĭ} receive 他 ^{Tā} He

Or

勸 ^{keuĕn} advised. 被 ^{peĭ} be 可 ^{kô} may 他 ^{Tā} He

Imperfect Tense.

‘ He might before be advised.’

勸 ^{keuĕn} advised, &c. 可 ^{kô} } might 他 ^{Tā} He
 以 ^ĕ }
 被 ^{peĭ} be 先 ^{siĕn} before
 時 ^{shĕ} time

Perfect Tense.

‘ He may have been advised.’

被 ^{peĭ} } have been 他 ^{Tā} He
 過 ^{kwô} }
 勸 ^{keuĕn} advised. 可 ^{kô} } may
 以 ^ĕ }

Pluperfect Tense.

‘ I might have been advised before that.’

可	^{kò}	}	might	那	^{Ná}
以	^í			時	^{shê}
被	^{pei}	}	have been	之	^{chê}
得	^{tě}			先	^{siēn}
勸	^{keuēn}			我	^{gò}
	advised.				I

SUBJUNCTIVE MOOD.

‘ If I be advised.’

勸	^{keuēn}	被	^{pei}	我	^{gò}	若	^{Jō}
	advised.		be		I		If

Imperfect Tense.

‘ If I were advised before.’

有	^{yeù}	}	were	若	^{Jō}
被	^{pei}			我	^{gò}
勸	^{keuēn}			先	^{siēn}
	advised.				before

Perfect Tense.

‘ If I have been advised.’

勸	^{keuēn}	有	^{yeù}	已	^ì	}	already	若	^{Jō}
	advised.		have					我	^{gò}
		被	^{pei}	經	^{king}				I
			been						

Pluperfect Tense.

‘ If at that time I had been advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
過 ^{kuō}

} been

已 ^ĕ
有 ^{yeu}
ha.l時 ^{shê}
我 ^{gò}
I若 ^{Jō}
那 ^{nā}
that*Future Tense.*

‘ If I shall be advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
be將 ^{tseāng}
shall我 ^{gò}
I若 ^{Jō}
If

INFINITIVE MOOD.

‘ I love to be advised.’

勸 ^{keuĕn}
advised.被 ^{peĭ}
to be愛 ^{wad}
love我 ^{Gò}
I

‘ It is good to be advised.’

好 ^{haou}
good.爲 ^{wel}
is勸 ^{keuĕn}
advised被 ^{peĭ}
be以 ^Ē
To

PARTICIPLES—PRESENT.

‘ He being advised soon reformed.’

就 ^{tsĕw}
soon他 ^{Tā}
He改 ^{kaē}過 ^{kuō}

} reformed.

既 ^{kè}被 ^{peĭ}勸 ^{keuĕn}

} being

advised

PERFECT.

‘Advised.’

勸 *keuēn.* 了 *leaoù* 被 *Pei*

Beside *pei* and *shóu*, which have been given above, as forming the passive, the word 領 *ling*, to receive, is also sometimes used, as

‘I am taught.’

教 *keaoñ* 領 *ling* 我 *Gò*
teaching. receive I

But the passive form of the verb does not prevail in Chinese. Instead of saying ‘I am advised by him,’ they prefer saying ‘He advises me.’ And instead of saying, ‘This was made by him,’ they say, ‘This is that which he made.’ Thus,

所 <i>sò</i>	that	這 <i>Chě</i>	} This
	which		
造 <i>tsaoù</i>	} made.	個 <i>kó</i>	
的 <i>tí</i>			
		是 <i>shé</i>	
		他 <i>tā</i>	
		he	

The sentence, ‘Virtue was always praised by men,’ they render, ‘Virtue is that which men always praised.’ Thus,

人	jia		善	Shén	
	men				Virtue
所	sò	that	事	seè	
	which				
讚	tsán		常	cháng	
					always
美	méi	praised.	時	shí	
的	tě		爲	wéi	
				was	

‘This table was made by the carpenter A-lin,’—is turned into,—‘This table is that which the carpenter A-lin made.’ Thus,

造	tsaoù		木	mō		這	Chě	
		made.						This
的	tě		匠	tscáng	the carpenter	張	chāng	
			亞	A		棹	chǎo	table
					A-lin	子	tseè	
			林	lín				
			所	sò	that which	係	hè	is

The Verbs *keā* 加, to increase, and *lā* 打, to strike, are sometimes joined with other verbs as auxiliaries denoting the action of the principal verb with which they are joined. Thus,

刑	híng		加	Keā
	punishment;			Increase

Is not to add to a person's punishment, but ‘to inflict punishment.’

害	h.è.	加	Keā
---	------	---	-----

‘To injure.’

‘It belongs to him.’

他 ^{tā} him. 屬 ^{shǔ} belonging to 是 ^{shì} It is

‘It blows.’

風 ^{fēng} the wind. 翻 ^{fān} Turns about

Or

風 ^{fēng} the wind. 起 ^{qǐ} Rises

‘It is your duty.’

本 ^{běn} original 是 ^{shì} Is
分 ^{fēn} part. 你 ^{nǐ} } your
的 ^{de} }

‘It is better.’

好 ^{hǎo} good. 更 ^{gēng} more 是 ^{shì} Is

‘It respects that person.’

人 ^{rén} person. 那 ^{nà} that 是 ^{shì} Is
個 ^{ge} 指 ^{zhǐ} pointing to

‘It respects the great stone on the top of the hill.’

大 ^{dà} great 頂 ^{dǐng} top 向 ^{xiàng} to 是 ^{shì} Is
石 ^{shí} stone. 之 ^{zhī} the 山 ^{shān} hill 指 ^{zhǐ} pointing

‘It delights me.’

歡	huān	} to rejoice.	是	Shé
喜	hè		是	It is
			令	líng
			我	causing
			我	gò
				me

‘It grieves me.’

愁	ts'ow	} to grieve.	是	Shé
悶	mún		是	It
			令	líng
			我	causes
			我	gò
				me

‘It thunders.’

雷	lǎy	行	Híng
	thunder.		Makes

ADVERBS.

1st. OF NUMBER.

‘Once.’

次 ^{tscě}
time. 一 ^{Yăy}
One

‘Twice.’

次 ^{tscě}
times. 二 ^{ŭrh}
Two

‘Thrice.’

次 ^{tscě}
times. 三 ^{Sān}
Three

‘He came twice.’

來 ^{lāi} 次 ^{tscě} 二 ^{ŭrh} 他 ^{Tā}
came- times two He

2d. OF ORDER.

‘First.’

的 ^{teě} 一 ^{yăy} 第 ^{Tě}

‘Secondly.’

Or 的 ^{teě, ŭc.} 二 ^{ŭrh} 第 ^{Tě}

‘First.’

次 ^{tscě} 一 ^{yăy} 第 ^{Tě}

or 兩 ^{lāu: g.}
2

‘Secondly.’

次 *tscě, &c.* 二 *úrĥ* 第 *Tě*

‘Lastly.’*

者 *chây.* 終 *Tsūng*

‘In the first place.’

先 *siĕn.* 在 *Tsuĕ*

Or,

者 *chây.* 始 *Chě*

When three things are mentioned, they may be rendered as follows,—

‘He *first* discoursed respecting Astronomy; *secondly*, respecting Geography, and *finally* (or *lastly*) he discoursed respecting good writing.’

論 <i>lún</i> discoursed	地 <i>té</i>	天 <i>tĕĕn</i>	始 <i>Chě</i>
及 <i>kĕĕ</i> respecting	理 <i>lĕ</i>	文 <i>wân</i>	者 <i>chây</i>
文 <i>wân</i>	終 <i>tsūng</i>	次 <i>tscě</i>	他 <i>tā</i>
墨 <i>mĕ</i>	者 <i>chây</i>	者 <i>chây</i>	論 <i>lún</i> discoursed
	他 <i>tā</i> he	及 <i>kĕĕ</i> respecting	及 <i>kĕĕ</i> respecting

} Geography;
 } Astronomy;
 } Literature.
 } finally
 } next
 } In the beginning

* ‘Finally,’ *mĕ tscě* 節末.

3d. OF PLACE.

‘Here’

裏 *lě.* 這 *Chě*

Or,

處 *chǔ.* 此 *Tscě*

‘There.’

裏 *lě.* 那 *Nā*

Or,

處 *chǔ.* 那 *Nā*

‘Where?’

處 *chǔ.* 何 *Hé*

Or,

處 *chǔ.* 一 *yǎy* 那 *Nā*

Or,

裏 *lě.* 那 *Nā*

‘Elsewhere.’

處 *chǔ.* 別 *Pě*

‘Any where.’

處^{chǔ.} 一^{yǎy} 那^{nā} 論^{lún} 不^{Poō}

Or,

裏^{lǐ.} 那^{nā} 拘^{keū} 不^{Poō}

‘Every where.’

處^{chǔ.} 處^{chǔ}

Or,

處^{chǔ.} 到^{Taoú}

Or,

不^{poō not.} 所^{sò place} 無^{Voō No} *

Thus, ‘It is found every where.’

有^{yeù have.} 不^{poō not} 所^{sò place} 無^{Voō No}

The same is expressed by

都 ^{toō all}	到 ^{noú}	} Every place
有 ^{yeù have.}	處 ^{chǔ}	

‘No where.’

所^{sò.} 無^{Voō}

‘It is no where.’

在^{tsaé.} 所^{sò} 無^{voō} 其^{Kē}

‘Herein.’

內^{nuy.} 此^{Tsě}

‘Whither are you going?’

去^{keú}_{go?} 你^{Nè}_{You}
那^{ná}
裏^{lě} } whither

Or,

去^{keú}_{go?} 處^{chǔ}_{place} 一^{yāy}_{one} 那^{ná}_{which} 到^{taoú}_{to} 你^{Nè}_{You}

‘Come hither.’

這^{chě}
裏^{lě} } here.
你^{Nè}_{You}
來^{laē}_{come}

Or,

處^{chǔ}_{place.} 此^{tseè}_{this} 到^{taoú}_{to} 來^{laē}_{come} 你^{Nè}_{You}

‘Do you go thither?’

處^{chǔ}_{place.} 一^{yāy}_{one} 那^{ná}_{that} 到^{taoú}_{to} 去^{keú}_{go} 你^{Nè}_{You}

‘He went upward.’

去^{keú}_{going.} 上^{shàng}_{up} 往^{wàng}_{went} 他^{Tā}_{He}

‘He went downward.’

去^{keú}_{going.} 下^{héu}_{down} 往^{wàng}_{went} 他^{Tā}_{He}

‘He went forward.’

去 ^{keú} going. 前 ^{tscén} forward 進 ^{tsin} proceeded 他 ^{Tā} He

‘He went backwards.’

去 ^{keú} going. 後 ^{hóu} back 退 ^{túy} retired 他 ^{Tā} He

‘From whence do you come?’

來 ^{lái} come? 你 ^{Nè} You
那 ^{ná} } whence
裏 ^{lè} }

Or,

來 ^{lái} come? 處 ^{chǔ} place 一 ^{yāy} one 那 ^{ná} what 自 ^{tseí} from 你 ^{Nè} You

‘He went from hence.’

去 ^{keú} went. 這 ^{chě} } here 他 ^{Tā} He
裏 ^{lè} } 自 ^{tseí} from

Or,

去 ^{keú} went. 處 ^{chǔ} place 這 ^{chě} this 自 ^{tseí} from 他 ^{Tā} He

‘He went from thence.’

去 ^{keú} went. 處 ^{chǔ} place 那 ^{ná} that 自 ^{tseí} from 他 ^{Tā} He

‘Whithersoever you go.’

處 ^{chǔ} place 那 ^{ná} which 你 ^{nè} you 不 ^{Poó} Not
去 ^{keú} go. 一 ^{yāy} one 到 ^{taoú} to 拘 ^{keū} respected

4th. OF TIMES PRESENT.

‘Now.’

今 *Kin.*

Or,

下 *heá.* 目 *Mí*

Or,

今 *kin.* 現 *Héén*

Or,

今 *kin.* 茲 *Tsed*

Or,

在 *tsaé.* 現 *Héén*

Also

今 *kin.* 如 *Joó*

Or,

今 *kin.* 而 *Úrh*

Or,

時 *shé.* 今 *Kin*

Or,

時 *shé.* 現 *Héén*

‘To-day.’

天 *tcén.* 今 *Kin*

Or,

日^{jě.} 今^{Kin}

Or,

日^{jě.} 卽^{Tsěě}

Or,

日^{jě.} 本^{Puèn}

TIME PAST.

‘He has *already* come.’來^{laē}
come.他^{T'ŋ}
He曾^{tsāng}經^{kīng}

} has already

‘Before.’

Or, 前^{tsěēn.} 從^{Tsūng}時^{shē.} 前^{Tsěēn}Or, 時^{shē.} 先^{Siēn}

‘Lately.’

時^{shē.} 近^{K'in}

'Just now,' referring to time past.

剛 *kāng.* 纔 *Tsaǝ*

Or,

纔 *tsaǝ.* 方 *Fāng*

'Yesterday.'

天 *tēn.* 昨 *Tsǝ*

Or,

日 *jě.* 昨 *Tsǝ*

'Heretofore.'

來 *lǎ.* 向 *Heáng*

'It has not been so hitherto.'

樣 *yāng*
manner.

有 *yeù*
have

今 *kin*
now

來 *lǎ*
coming

自 *Tscé*
From

這 *chě*
this

未 *wé*
not

至 *chě*
to

向 *heáng*
towards

'Long ago.'

好 *haò*
a good

從 *Tsǔng*

} Before

久 *kéw*
while.

前 *tsiēn*

'In ancient times.'

時 *shé.* 古 *Koo*

‘High antiquity.’

古 *kò.* 上 *Shàng*

Or,

古 *kò.* 太 *Taí*

OF TIME TO COME.

‘To-morrow.’

天 *tién.* 明 *Míng*

Or,

日 *jě.* 明 *Míng*

‘Next day.’

天 *tién.* 後 *Hóu*

‘Not yet.’

曾 *tsāng.* 未 *Wéi*

Or,

曾 *tsāng.* 不 *Po*

‘Ere long.’

近 *kín.* 將 *Tseāng*

‘Hereafter.’

來 *lái.* 將 *Tseāng*

Or,

來 ^{laě.} 後 ^{Hóu}

‘Henceforth.’

後 ^{hóu} afterwards. 以 ^ě to 今 ^{kin} now 自 ^{Tseě} From

‘Wait a little; he’ll come by and by.’

來 ^{laě} come. 慢 ^{mân} } 些 ^{s.ě} little; 等 ^{Tàng} Wait
慢 ^{mân} } by and by 他 ^{tā} he 一 ^{yǎy} a

‘Instantly.’

Or 刻 ^{lě} 卽 ^{Tsěě}卽 ^{tsěě.} 立 ^{lě}

‘He’ll come immediately.’

來 ^{laě} come. 就 ^{tsěw} will immediately 他 ^{Tā} He

OF TIME INDEFINITE.

‘Oft, often, &c.’

次 ^{tseé} times. 多 ^{Tō} Many

‘Repeatedly.’

次 ^{tseé.} 累 ^{Lúy}

‘Frequently.’

次 ^{tseé.} 数 ^{Soi}

‘ Sometimes.’

時 *shê.* 有 *Ycù*

‘ Return soon.’

來 *laê.* 回 *hwáy* 早 *tsaò* 你 *Nê*

‘ Seldom.’

時 *shê.* 少 *Shaoù*

Or,

時 *shê.* 罕 *Hán*

‘ Daily.’

日 *jě.* 每 *Mei*

Or,

日 *jě.* 日 *Jě*

Or,

天 *těen.* 天 *Těen*

‘ Weekly’ may be expressed by

天 *těen* 七 *tsě* 每 *Mei*
days. seven Each

It is sometimes expressed by

拜 *pai.* 禮 *lě* 每 *Mei*

But only persons acquainted with professed Christians know the phrase.

‘Monthly.’

月 *yuě.* 每 *Mei*

Or

月 *yuě.* 月 *Yuě*

‘Yearly.’

年 *něēn.* 每 *Mei*

Or

年 *něēn.* 年 *Něēn*

‘Always.’

時 *shé.* 常 *Cháng*

‘When he came, I was writing.’

字 *tset* character. 寫 *seě* write 我 *gò* I 時 *shé* time 來 *lái* came 他 *Tā* He

‘When you have finished, you may then return home.’ (1)

可 *kò* may你 *Ně* You回 *húy*歸 *kweī*

} return home.

做 *tsó*完 *wón*

} finished

方 *fāng* then

(1) ‘Come when you have finished,’

就 *tsiò* then你 *Ně* You來 *lái* come.既 *kè* having做 *tsí*明 *míng*自 *pě*

} finished

‘I *never* saw him.’

見	<i>k'ien</i> saw	我	<i>Gō</i> I	
他	<i>tā</i> him.	總	<i>tsūng</i>	} never
		不	<i>po</i>	

‘Again.’

再	<i>Tsaì</i>
復	<i>fū</i>

5th. OF QUALITY.

Adverbs of quality may be rendered into Chinese literally, as ‘wisely.’

樣	<i>yáng</i> manner.	的	<i>tě</i> the	識	<i>shí</i> knowing	見	<i>K'ien</i> Seeing and
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i. e. ‘In a wise manner.’

‘He acts wisely.’

見	<i>k'ien</i>	他	<i>Tā</i> He
識	<i>shí</i>	做	<i>tsō</i> does
的	<i>tě</i>	事	<i>shì</i> business
樣	<i>yáng</i>		

} wisely.

But the word ‘manner,’ expressed by the termination ‘ly’ in English, is generally omitted, and the quality which, when connected with a noun, is an Adjective, when joined to a Verb still retains the same form though used adverbially. Thus,

‘A swift horse.’

匹 ^{pě}
(N.)— ^{yāy}
one馬 ^{mǎ}
horse快 ^{Kuǎi}
Swift

‘He walks swiftly.’

快 ^{Kuǎi}
swiftly.他 ^{Tā}
He走 ^{zǒu}
得 ^{de} } walks

‘Swift and swiftly’ are the same in Chinese.

‘He can write well.’

好 ^{hǎo}
good.得 ^{de}
can寫 ^{xiě}
write他 ^{Tā}
He

‘He deals justly.’

貿 ^{mào}
易 ^{yì} } deals.他 ^{Tā}
He
公 ^{kōng}
平 ^{píng} } justly

‘He speaks leisurely.’

講 ^{jiǎng}
話 ^{huà} } speaks.他 ^{Tā}
He
慢 ^{màn}
慢 ^{màn} } leisurely

Or,

講 ^{keàng} }
 話 ^{huá} } speaks.

他 ^{Tā} He
 從 ^{ts'ing} }
 容 ^{yung} } leisurely (mildly)

‘He speaks at random.’

講 ^{keàng}
 speaks.

他 ^{Tā} He
 亂 ^{luán} }
 亂 ^{luán} } at random

‘You should not speak confusedly.’

要 ^{yaó}
 wanted

你 ^{Nè}
 You

混 ^{huán} }
 仗 ^{cháng} } confusedly.

講 ^{keàng} }
 話 ^{huá} } speaking
 不 ^{pó}
 not

‘He says *expressly* that he cannot do it.’

做 ^{tsó}
 do.

說 ^{shuō}
 says

他 ^{Tā}
 He

不 ^{pó}
 not

能 ^{náng}
 can

明 ^{míng} }
 白 ^{pě} } expressly

‘Walk slowly.’

走 *tsòu*
walk.你 *Ně*
You慢 *màn*慢 *màn*

} slowly

‘He talks foolishly.’

講 *keàng*他 *Tā*
He話 *huá*

} talks.

無 *woó*
without知 *chē*
knowledge

‘He reads badly.’

不 *poó*
not他 *Tā*
He好 *haoù*
well.念 *neén*得 *tě*

} reads

Or

書 *shoó*
book.念 *neén*
to read會 *huéy*
understand不 *poó*
not他 *Tā*
He

‘He has greatly erred in managing that affair.’

有 *yeù*
has事 *scé*
business那 *ná*
that他 *Tā*
He錯 *tsó*
erred.大 *tá*
greatly件 *keén*
(N.)辦 *pán*
manage

‘He reasons ably.’

有	<i>yeu</i> having	他	<i>Tā</i> He	
能	<i>nāng</i>	論	<i>lân</i>	} reasons.
幹	<i>kǎn</i>	道	<i>taoú</i>	
		理	<i>lè</i>	

} ability.

6th. OF QUANTITY.

‘Much.’

多 *Tó.*

‘Too much.’

多 *tó.* 太 *Taí*

Or,

多 *tó.* 過 *Kuó*

‘Little.’

少 *Shào.*

‘Too little.’

少 *shào.* 太 *Taí*

‘Very little.’

少 *shào.* 甚 *Shin*

‘How much.’

少 *shaò.* 多 *Tó*

Or,

干 *kān.* 若 *Jǐ*

Also,

多 *tó.* 幾 *Kě*

‘How great?’

大 *tá.* 多 *Tó*

Or,

大 *tá.* 幾 *Kě*

‘Enough.’

足 *Tsǔ*

Or,

穀 *keǔ.*

‘That is enough.’

了 *leaoù.* 罷 *Pá*

It is an expression which the Chinese often use.

‘A great deal.’

多 *tó.* 許 *Hěw*

Or,

多 *tó.* 好 *Haò*

7th. OF DOUBT.

‘Perhaps.’

者 *chày.* 或 *Hicǎ*

Or,

概 *kat.* 大 *Tá*

‘About so high.’

高 <i>kaōū</i> high.	這 <i>chě</i>	} so	大 <i>Tá</i>	} About
	樣 <i>yáng</i>		約 <i>yō</i>	

8th. OF AFFIRMATION.

‘Yes.’(1)

是 *Shé.*

‘Certainly, surely, undoubtedly.’

然 *jén.* 自 *Tsé*

‘Really.’

在 *tsaé.* 實 *Shǎ*

‘He is really a good man.’

是 <i>shé</i> is	他 <i>Tǎ</i> He	} really
好 <i>haoù</i> a good	實 <i>shǎ</i>	
人 <i>jín</i> man.	在 <i>tsaé</i>	

(1) It is commonly said, *tsu shé* 是就, and *chún shé* 是正, ‘just so.’

‘Indeed it is so.’

這 chě } 果 Kwò }
 } so. } Indeed
 樣 yáng } 然 jèn }
 } }
 } 係 hě }
 } it is

‘He is a truly good man.’

人 jín 好 haoù 係 hě 實 shě 真 chín 他 Tā
 man. a good is really truly He

‘Decidedly.’

然 jèn. 斷 Tuán

‘It is positively thus.’

這 chě } 定 Tǐng }
 } thus. } Positively
 樣 yáng } 是 shě }
 } }
 } is

9th. OF NEGATION.

‘Not.’

不 Poǒ.

‘By no means.’

是 shě 不 pō 萬 wán 萬 Wán
 is. not ten thousand Ten thousand

‘Not at all.’

是 shě 不 pō 總 Tsùng
 is. not Altogether

Or

是 ^{shé}_{is.} 不 ^{poŏ}_{not} 大 ^{Tá}_{Greatly}

Beside the negative *poŏ* 不, there are these nine, *voó* 毋; *voó* 無; ⁽¹⁾
voě 勿; *foě* 弗; *wé* 未; *mě* 莫; *mě* 靡; *feī* 非; *wàng* 罔. ⁽²⁾

‘It is not so.’

樣 ^{yáng.} 這 ^{chě} 是 ^{shé} 不 ^{Poŏ}

‘He has not.’

有 ^{yeù}_{has.} 未 ^{wé}_{not} 他 ^{Tá}_{He}

‘On erring you should not be afraid to reform.’

改 ^{kaě}_{to reform. (3)} 憚 ^{tán}_{fear} 勿 ^{voě}_{not} 則 ^{tsě}_{should} 過 ^{Kuě}_{On erring (you)}

‘Do not idly spend the day.’

日 ^{jě}_{the day.} 度 ^{toó}_{pass} 虛 ^{hcū}_{idly} 毋 ^{Voó}_{Do not}

‘I had not leisure to pay my respects.’

問 ^{wán} } 弗 ^{Foě}_{Not}
候 ^{hcū} } to pay respects. 遑 ^{hucāng}_{leisure}

‘I am not adequate to it.’

也 ^{ăy} 逮 ^{tě}_{adequate to} 之 ^{chě}_{it} 未 ^{wé}_{not} 我 ^{Gò}_I

(1) In *Yü-king* and some other ancient books, the character *vú* 无 is in constant use as a negative.
(2) To the negatives add *te* 微; *mò* 沒; *mě* 蔑; *maó* 耗. (3) *yú* 語. *Lún* 論

來 *la²* come to pass. 不 *pa²* not 做 *tsə²* do 我 *Gə²* I

靡 *mīē*
 no
 涯 *yaē*
 end.

他 *Tā*
 He
 感 *kān*
 謝 *see* } gave thanks

這 *chě* } this.
箇 *kó* }

莫 *Mò* Not
好 *hào* better
於 *yū* than

願 ^{mê} wish. 我 ^{sò} I 並 ^{Píng} } In no wise
所 ^{sò} that which 非 ^{fei} }

違	<i>wēi</i>	無	<i>moó</i>
oppose.		Do not	

也 *yǎ* (N.) (1.) 欺 *qī* deceive 自 *zì* yourself 毋 *wú* Do not

齒 *chē* 口 *keù* 顧 *koò* 罔 *Wáng*
teeth. the mouth (or) regard Not

10th. OF INTERROGATION.

‘How will you manage?’

辦 ^{pán}
 manage? 你 ^{Nè}
 You
 如 ^{joó} }
 何 ^{hó} } how

Or,

辦 ^{pán}
 manage? 你 ^{Nè}
 You
 怎 ^{tsêng} }
 麼 ^{mô} } how
 樣 ^{yáng}

‘How?’ expressing doubt, as,

‘How is it thus?’

這 ^{chě} } 豈 ^{Kí}
 } How
 thus? 係 ^{hé}
 樣 ^{yáng} } (is it)

‘How is it not?’

是 ^{shé} 不 ^{nō} 豈 ^{Kí}
 is? not How

i. e. Meaning to affirm that *it is*.

In books, *hoó* 胡; *hè* 奚; *voó* 烏; *voó* 惡; *ngān* 安, are used for 'how.'

'Why.'

何 ^{*hō*}
what.

因 ^{*Yīn*}
Because of

Or,

爲 ^{*wéi*}
cause.

何 ^{*hō*}
What

Or,

何 ^{*hō*}
what.

爲 ^{*wéi*}
Cause

Also,

故 ^{*koó*}
cause.

何 ^{*hō*}
What

Or,

緣 ^{*yuēn*}
cause. }
故 ^{*koó*} }

甚 ^{*Shīn*}
What }
麼 ^{*mō*} }

'Whether, does he remain or go?'

麼 ^{*mō*}
?

去 ^{*keí*}
go

或 ^{*hwǎ*}
or

在 ^{*tsaé*}
remain

或 ^{*hwǎ*}
whether

他 ^{*Tā*}
He

11th. OF COMPARISON.

'More,' in quantity.

多 ^{*tó*}

更 ^{*Kāng*}

For 'more' and 'most' joined to Adjectives, see the Comparison of Adjectives.

‘He walked more than a thousand *le*.’

多 <i>tó</i> more.	里 <i>lè</i> <i>le</i>	路 <i>loó</i> the road	他 <i>Tā</i> He
	有 <i>yèd</i> and	千 <i>tsēn</i> a thousand	行 <i>híng</i> walked

‘You have walked two paces more.’

多 <i>tó</i> more	你 <i>Nè</i> You	
兩 <i>leàng</i> two	行 <i>híng</i>	} have walked
步 <i>pó</i> paces.	了 <i>leaoù</i>	

‘This is two tales less.’

兩 <i>leàng</i> tales.	少 <i>shǎo</i> is less	這 <i>Chě</i>	} This
二 <i>ér</i> two	個 <i>kó</i>		

‘Have you been better recently?’

還 <i>huán</i> more	你 <i>Nè</i> You	
好 <i>haoù</i> well.	一 <i>yǎy</i>	} recently
	向 <i>héng</i>	

‘How much more’ is made by *hó hwáng* 況何, and *hwáng tsèè* 且况.

‘If you be unable to take a short journey, how much more, a long one.’

遠 <i>yuèn</i> a distant	行 <i>híng</i> walk	路 <i>lò</i> road	若 <i>Jǐ</i> If
路 <i>lò</i> road	何 <i>hé</i>	不 <i>pǒ</i> not	你 <i>ně</i> you
乎 <i>hū</i> ?	況 <i>huáng</i>	能 <i>nóng</i> can	近 <i>kín</i> near

} how much more

‘A great many times.’

遭 <i>tsao</i> times.	好 <i>Haoù</i>	} A great many
	幾 <i>kě</i>	

Or,

回 <i>huí</i> times.	好 <i>Haoù</i>	} A great many
	幾 <i>kě</i>	

Or,

次 <i>tse</i>	幾 <i>kě</i>	好 <i>Haoù</i>
--------------	-------------	---------------

‘A great deal more.’

多 <i>tó</i>	更 <i>kāng</i>	太 <i>Taí</i>
-------------	---------------	--------------

‘Very.’

甚 *Shín*.

Or,

在 <i>tsa</i>	實 <i>Shě</i>
--------------	--------------

‘Very good.’

好 *haoù.* 甚 *Shin*

‘Very bad.’

好 *haoù.* 不 *poō* 在 *tsaě* 實 *Shě*

‘A very long time.’

久 *kéw.* 好 *Haoù*

‘Very much or many.’

多 *tó.* 甚 *Shin*

‘Very few.’

少 *shaò.* 甚 *Shin*

‘Very great.’

大 *tá.* 在 *tsaě* 實 *Shě*

‘Very little.’

小 *scaoù.* 在 *tsaě* 實 *Shě*

‘Very ugly.’

醜 *chěũ.* 太 *Taě*

‘Very superior quality.’

等 *tāng.* 上 *sháng* 又 *Yéw*

‘Very pleasant.’

得 *tě* } very. 趣 *Tscū* } Pleasant
狠 *hân* } 趣 *tseū* }

‘Very important, urgent.’

緊 *kân.* 得 *tě* 要 *Yaoú*

‘Very high.’

的 *tě.* 高 *kaò* 高 *Kaò*

‘Almost enough.’

穀 *keū* enough. 多 *tó* much 不 *pō* not 差 *Chā* Error

‘Nearly the same.’

同 *tóng* same. 多 *tó* much 不 *pō* not 差 *Chā* Error

Or,

樣 *yáng.* 一 *yǎy* 同 *tóng* 多 *tó* 不 *pō* 差 *Chā*

‘A little more.’

些 *sē.* 一 *yǎy* 多 *Tó*

‘These two are alike.’

同	^{lǐng} same	這	^{Chě} ‘These
一	^{yāy} one	兩	^{leàng}
樣	^{yāng} manner.	個	^{kó}

} two

‘He rides about every where.’

騎	^{kě} rides	他	^{Tā} He
馬	^{mǎ} a horse.	周	^{chēu}
		圍	^{wéi}

} going round

‘Since that affair is thus, I have no resource.’

無	^{voô}	爲	^{wéi} is	既	^{Kè}
奈	^{nâ}	如	^{jôô}	然	^{jên}
何	^{hó}	此	^{tsêê}	那	^{nâ}
		我	^{gò} I	件	^{kěin}
		卽	^{tsêê} then	事	^{sé} affair

} no resource. } thus } Since } that

OF PREPOSITIONS.

‘Of,’

As denoting the possessive, is made by *chē* 之, and *těě* 的.

‘The house of my friend.’

之	<i>chē</i> 's	我	<i>Gò</i> My	
屋	<i>rǒ</i> house.	明	<i>pǐng</i>	} friend
		友	<i>yèu</i>	

‘Of,’ denoting an effect, is rendered by *yīn* 因, and *wéi* 爲

‘He died of a fever.’

死	<i>seè</i> died.	病	<i>pǐng</i> disease	因	<i>yīn</i> because of	他	<i>Ti</i> He
		而	<i>âr</i> and	熱	<i>jě</i> of hot	係	<i>hè</i> was

Or,

死	<i>seè</i>	} died.	熱	<i>jě</i>	} a fever	他	<i>Tā</i> He
了	<i>leuou</i>		病	<i>pǐng</i>		爲	<i>wéi</i> of

‘For.’

‘Make a garment for me in the present mode.’

的	<i>těě</i> 's	做	<i>tsó</i> make (this)	你	<i>Nè</i> You
衣	<i>é</i>	時	<i>shē</i> time	替	<i>tě</i> for
服	<i>fō</i>	樣	<i>yāng</i> manner	我	<i>Gò</i> me

‘For,’ instead of.

‘I’ll thank you to attend to that business *for* me.’

事 ^{see} business.	那 ^{nā}	} that	我 ^{gò} me	你 ^{nè} you	我 ^{Gò} I
	件 ^{kēn}		辦 ^{pán} to manage	代 ^{lái} for	請 ^{tseng} request

‘For,’ on account of.

‘He loved the boy *for* his good disposition.’

性 ^{sing}	} disposition.	他 ^{tā} his	因 ^{yīn}	} for	兒 ^{ēr}	} the boy	他 ^{Tā} He
情 ^{tsing}		好 ^{haò} good	爲 ^{wéi}		子 ^{tsè}		愛 ^{waí} loved

‘Into,’ is implied in the verb.

‘He left the city, and went into the country to live.’

鄉 ^{hāng}	} the country	他 ^{Tā} He
下 ^{hà}		離 ^{lì} left
居 ^{keū}	} to live.	城 ^{chīng} the city
住 ^{chú}		而 ^{ér} and
		往 ^{wàng} went into

‘He went into the house.’

裏 ^{lǐ} within.	家 ^{keā} the house	進 ^{ts’in} went	他 ^{Tā} He
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'Take the money, and put it into the bag.'

袋	<i>tsé</i>	裝	<i>chwāng</i>	拿	<i>Ná</i>	
the bag.		and put it		Take		
		進	<i>tsin</i>	銀	<i>yīn</i>	} the money
		into				
		口	<i>keü</i>	子	<i>tseè</i>	
		the mouth of				

'They put the goods *into* the ship's hold.'

艙	<i>tsāng</i>	入	<i>jō</i>	搬	<i>puān</i>	他	<i>Tā</i>	} They
hold.		into		moved				
		船	<i>ch. uēn</i>	貨	<i>hó</i>	們	<i>mún</i>	
		the ship's		the goods				

'Within.'

'They are *within* the house.'

裏	<i>lè</i>	在	<i>tsaé</i>	他	<i>Tā</i>	} They
within.		are				
		家	<i>keā</i>	們	<i>mún</i>	
		the house				

'He is *within* the interior parts of the house.'

裏	<i>lè</i>	} interior.	他	<i>Tā</i>
			He	
面	<i>müēn</i>		在	<i>tsaé</i>
			is in	
			家	<i>keā</i>
			the house	

'He can finish *within* the time appointed.'

完	<i>wán</i>	辦	<i>pán</i>	之	<i>chē</i>	日	<i>yǐ</i>	他	<i>Tā</i>
complete.		manage		's		the day		He	
		得	<i>tě</i>	內	<i>núy</i>	期	<i>kē</i>	在	<i>tsaé</i>
		can		within		appointed		remaining	

‘Without.’

‘He stands *without* the door.’

外^{wuē} outside. 之^{chē} 's 門^{mān} the door 在^{tsat} is 他^{Tā} He

‘Go *without* me.’

我^{gō} me 你^{Nè} You
去^{kēu} go. 除^{chū} } excluding
了^{leao} }

‘With.’

‘Go *with* me.’

去^{kēu} go. 我^{gō} me 同^{tūng} with 你^{Nè} You

‘He writes *with* a pencil.’

字^{tszē} characters. 寫^{scē} to write 筆^{pē} a pencil 用^{yung} uses 他^{Tā} He

‘He killed a man *with* a knife.’

人^{jīn} a man. 殺^{shā} killed 刀^{tao} a knife 以^ì by or with 他^{Tā} He

‘He subjects men *by* virtue.’

人^{jīn} men. 服^{fō} subjects 德^{tē} virtue 以^ì by 他^{Tā} He

'They obtain food by diligent labor.'

飯 <i>fán</i> rice	做 <i>tsó</i> doing	他 <i>Tā</i>	} They
食 <i>shǐ</i> to eat.	工 <i>kūng</i>	們 <i>mín</i>	
	夫 <i>fū</i>	以 <i>ǐ</i> by	
	得 <i>tě</i> obtain	勤 <i>kín</i> diligently	

'Down.'

'Go down the stone steps.'

石 <i>shí</i> stone	階 <i>kuāi</i>	} the steps	你 <i>Nǐ</i> You
去 <i>qù</i> go.	級 <i>jí</i>		下 <i>xià</i> down

'Go down.'

去 <i>qù</i> go.	下 <i>xià</i> down	你 <i>Nǐ</i> You
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'Put down the book.'

書 <i>shū</i> the book.	下 <i>xià</i> down	放 <i>fàng</i> put	你 <i>Nǐ</i> You
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'From.'

Tséé 自; *yéw* 由; *tsóǒng* 從.

'To.'

Tuóu 到; *ché* 至.

'He went from Nanking to Peking.'

北 <i>pěi</i>	} Peking.	去 <i>qù</i> went	南 <i>Nán</i>	} Nanking	他 <i>Tā</i> He
京 <i>jīng</i>		到 <i>dao</i> to	京 <i>jīng</i>		自 <i>zì</i> from

‘At.’

‘He lives at Penang.’

居	<i>keū</i>	}	dwells.	新	<i>Sin</i>	}	Penang	他	<i>Tā</i>
住	<i>chū</i>			埠	<i>seū</i>			在	<i>tsaé</i>
									at

‘He arrived at Heang-shan yesterday.’

到	<i>tauú</i>		他	<i>Tā</i>	
	arrived at			He	
香	<i>Heang</i>	}	Heang-shan.	昨	<i>tsǒ</i>
山	<i>shān</i>			天	<i>tēn</i>
					yesterday

‘On or upon.’

‘Put it on the table.’

棹	<i>chō</i>	}	the table	放	<i>Fáng</i>
子	<i>tseè</i>			物	<i>voě</i>
					the thing
上	<i>shàng</i>			在	<i>tsaé</i>
	upon.				stay

‘The bricklayer is upon the top of the house.’

房	<i>fáng</i>	墀	<i>Nā</i>	}	The bricklayer
	the house	水	<i>shuǐ</i>		
背	<i>pó'í</i>	人	<i>jīn</i>		
	back				
上	<i>shàng</i>				
	upon.				
		在	<i>tsaé</i>		is

‘In.’

‘He lives *in* the City.’

城	<i>ch'ing</i> the city	他	<i>Tā</i> He	
內	<i>núy</i> within.	居	<i>kcū</i>	} lives
		住	<i>chú</i>	

‘He was born in the 50th year of Keen-lung.’

五	<i>wò</i>	} 50th	他	<i>Tā</i> He
十	<i>sh'í</i>		生	<i>s'ing</i> was born
年	<i>nién</i> year		於	<i>yū</i> in
之	<i>ch'ē</i> the		乾	<i>Kiēn</i>
間	<i>k'ēn</i> midst.		隆	<i>láng</i>
				} Keen-lung's

‘The book is in the middle of the table.’

之	<i>ch'ē</i> 's	棹	<i>ch'ō</i>	} the table	書	<i>Shoō</i> The book
心	<i>sh'ín</i> heart.	子	<i>tsee</i>		在	<i>tsaé</i> is in

Or,

中	<i>chūng</i>	} midst.	棹	<i>ch'ō</i>	} the table's	書	<i>Shoō</i> The book
間	<i>k'ēn</i>		子	<i>tsee</i>		在	<i>tsaé</i> is in

A GRAMMAR OF THE [OF PREPOSITIONS.]

‘He is in the province of Shan-tung.’

山	Shān	} Shan-tung	他	Tā
東	tūng		在	tsai
省	sáng	province.	於	yü
				in

‘Up.’

‘Go up the hill.’

去	keú	山	shān	上	Shàng
	go.		the hill		Up

‘He is gone up to Peking.’

去	keú	} Peking	他	Tā
	has gone.		北	Pě
		京	king	上
				shàng
				up to

‘Lift up, or take up.’

來	lái	起	kě	拿	Ná
	come.		up		Take

Or,

來	lái	起	kě	直	Chě
	come.		up		Straight

‘Take that boiler off the fire.’

去	keú	拿	ná	火	hò	} the fire place	煲	paou	那	Ná
	go.		take.					boiler		That
		開	kaē	爐	loō		由	yew	茶	chā
			open				from		tea	

'Take this thing off the table.'

拿	^{ná} take	掉	^{chāo}	} the table	此	^{Tszě} This
去	^{keú} away.	子	^{tscè}		物	^{vož} thing
		上	^{shàng} upon		由	^{yéw} from

'Over.'

'He is gone over the water.'

去	^{keú} is gone.	河	^{hó} the river	過	^{kuó} to pass	他	^{Tā} He
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'He climbed over the wall.'

去	^{keú} went.	越	^{yuè} over	牆	^{tscáng} the wall	扳	^{pān} climbed	他	^{Tā} He
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'Below, under.'

'Below the table.'

底	^{tě}	} below.	掉	^{Chō}	} The table
下	^{heà}		子	^{tscè}	

'The pencil is below your foot.'

之	^{chē} 's	筆	^{Pě} The pencil	
底	^{tě}	} below.	在	^{tsuè} is
下	^{heà}		你	^{ně} your
		脚	^{keō} foot	

'The situation of the Kwan-poo is *below* that of the Viceroy.'

之 ^{c'ē} 's	過 ^{h'ō} er than	位 ^{c'ē} seat	閣 ^{k'w'ēn}	} Kwan-poo
位 ^{u'ei} seat.	總 ^{Ts'ing}	係 ^{h'ē} is	部 ^{poó}	
	督 ^{toó}			} the Viceroy
		卑 ^{pei} mean-	之 ^{c'ē} 's	

'Above.'

'The office of the Viceroy is *above* that of the Kwan-poo.'

關 ^{Ku'ān}	} the Kwan-poo	高 ^{kaō} high-	職 ^{ch'ē}	} office	總 ^{Ts'ung}	} The Viceroy
部 ^{poó}		過 ^{kuō} er	分 ^{fūn}		督 ^{toó}	
的 ^{t'ē} 's.		於 ^{yū} than	是 ^{sh'ē} is		的 ^{t'ē} 's	

'It is *above* your head.'

頂 ^{t'ing} vortex.	上 ^{sh'ang} above	首 ^{sh'ō} head	你 ^{nē} your	在 ^{tsai} situation	是 ^{sh'ē} Is
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'The price is *above* ten thousand tales.'

有 ^{ye} and	萬 ^{wán} ten thousand	是 ^{sh'ē} is	價 ^{Keà}	} The price
多 ^{tó} more.	兩 ^{leàng} tales	一 ^{y'āy} one	錢 ^{ts'ēn}	

Or,

一 ^{y'āy} one	高 ^{kaō}	} higher	價 ^{Keà}	} The price
萬 ^{wán} ten thousand	過 ^{kwō}		錢 ^{ts'ēn}	
兩 ^{leàng} tales.	於 ^{yū} than		是 ^{sh'ē} is	

‘Under.’

‘I know that I can buy it *under* that price.’

得 <small>tě</small> can.	就 <small>tsèw</small> soon	之 <small>chě</small> the	是 <small>shě</small> that	我 <small>Gǐ</small> I
	買 <small>maè</small> buy	下 <small>heá</small> below	價 <small>keá</small> price	知 <small>chě</small> know

‘Before.’

‘Go before me.’

去 <small>keú</small> go.	而 <small>nrh</small> and	我 <small>gò</small> me	前 <small>tsèén</small> precede	你 <small>Ně</small> You
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‘Before the table of a magistrate.’

臺 <small>tuě</small> table	官 <small>Kuān</small>	} A magistrate's
前 <small>tsèén</small> before.	府 <small>fó</small>	

‘Behind.’

‘He followed *behind*.’

行 <small>híng</small> walked.	而 <small>nrh</small> and	後 <small>hóu</small> after	隨 <small>súy</small> followed	他 <small>Tā</small> He
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‘Beyond.’

‘It is *beyond* that wall.’

牆 <small>tscāng</small> wall	在 <small>Tsai</small> It is	} that
之 <small>chě</small> 's	那 <small>nā</small>	
外 <small>waè</small> with outside.	幅 <small>fó</small>	

E e

‘It is now *beyond* the time appointed.’

期	kě the time appointed.	係	hè is	而	érh	} Now
		過	kwō past	今	kīn	

‘Against.’

‘It is *against* the wall.’

牆	tseāng the wall.	是	Shé It is	
		靠	kaō	} against
		埋	maē	

‘He was leaning *against* the posts of the door.’

門	mūn the door	他	Tā He	
枋	fāng post.	挨	yaē	} leaned against
		埋	maē	

‘He spoke to me *against* that man.’

攻	kūng	} attacking	他	Tā He
擊	kēē		對	túy to
那	nā	} that	我	gò me
個	kó		講	keàng
人	jīn man.		話	kwá

‘The Tartars fought against the Chinese.’

對	táy were opposed	漢	Hán	} the Chinese	人	jín men	滿	Mwàn	} The Tartars
敵	těě as ene- mies.	人	jín		與	yú with	洲	chōw	

‘Over against.’

‘Ho-nan is over against the foreign factories.’

館	kwàn factories	河	Hó	} Ho-nan	
對	túy	南	nán		
面	mǐén	}	} opposite to.	在	t saé is situated
				夷	è the foreign

‘Through.’

‘Go through that road.’

去	keú go.	那	nā	} that	你	Nè You
		條	teaóú		走	tsòw walk
		路	loó road		通	tǔng through

‘You can go through.’

通	tǔng through.	得	tě can	行	híng walk	你	Nè You
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It implies going through, a door, a passage, or any business.

‘About.’

‘He went all *about* the market.’

行	híng	}	walked.	周	chōu	}	round about	街	kāi	}	the market	他	Tā	He
過	kuò			圍	wei			市	shì			往	wǎng	

‘About so much.’

多	tā	}	so	這	chē	}	About
	much.			樣	yàng		

‘He spoke to me *about* that affair.’

及	kē	}	that	他	Tā	He
	about			替	tì	
那	nā	}	that	我	gē	me
件	jiàn			講	jiǎng	
事	shì					
	affair.					

‘Among, amongst.’

‘It must be *amongst* these.’

內	nāi	}	these	其	kǐ	It
	midst.			些	xiē	
				之	zhī	
				在	zài	be

‘The Emperor is the greatest *amongst* men.’

至	<i>ché</i> most	皇	<i>huáng</i>	} the Emperor	人	<i>Jīn</i> Men
大	<i>tá</i> great.	帝	<i>té</i>		之	<i>chē</i> 's
		是	<i>shé</i> is		中	<i>chūng</i> midst

‘Between.’

‘The pencil is lying *between* these two ink-stands.’

中	<i>chūng</i>	} between.	墨	<i>mò</i>	} ink-stand	在	<i>tsaé</i> situated	其	<i>Kí</i> The
間	<i>kēn</i>		硯	<i>yén</i>		那	<i>nā</i> these	筆	<i>pě</i> pencil
		之	<i>chē</i> 's			兩	<i>leàng</i> two	是	<i>shé</i> is

‘Near.’

近 *Kín.*

‘It is *near* that chair.’

椅	<i>ǐ</i>	} chair.	是	<i>Shé</i> It is
子	<i>tscè</i>		在	<i>tsaé</i> situated
			近	<i>kín</i> near
			那	<i>nā</i>
			張	<i>chāng</i>

} that

‘It is a long time *since* that.’

久 ^{kèi}
long time.

係 ^{hè}
is

至 ^{ché}
to

其 ^{kí}
that

自 ^{Tsé}
From

好 ^{haò}
a good

今 ^{kin}
now

事 ^{se}
affair

有 ^{ye}
have

OF CONJUNCTIONS.

‘Though, although.’

‘*Though* he be sick, he must come.’

來	^{laí} come.	病	^{píng} sickness	雖	^{Sūy}	} <i>Though</i>
尚	^{shàng}	} yet (he)	然	^{jén}		
且	^{tscě}		他	^{tā} he		
必	^{pěě} must	有	^{yeù} have			

‘*Although* I have frequently admonished him, I do not perceive that he has reformed.’

他	^{tā} him	勸	^{kuén} admonished	雖	^{Sūy} Although
改	^{kāi}	他	^{tā} him,	我	^{gò} I
過	} <i>reform,</i>	還	^{huán} yet	係	^{hè} have
		不	^{pō} not	數	^{só} several
		見	^{kěén} see	次	^{tset} times

‘For.’

蓋 ^{Kāi}.

‘If at that time, that affair had happened, I must have seen it, for I was then present.’

我 ^{gò} I	事 ^{sze} affair,	若 ^{Jō} If
就 ^{tsèw} then	我 ^{gò} I	當 ^{tāng} that
在 ^{tsaé} was	必 ^{pěě} must	時 ^{shě} time
那 ^{nā}	見 ^{kěén}	偶 ^{ngèu}
處 ^{chü}	過 ^{kwō}	然 ^{jén}
	蓋 ^{kaé} for	有 ^{yeu} to have
	彼 ^{pě} that	那 ^{nā}
	時 ^{shé} time	件 ^{kěén}

there. have seen happened that

‘And,’ is sometimes made by *úr* 而; *kěě* 及; *yéw* 又; *ping* 並.

‘He and his brother live in the city.’

裏 ^{lè} within	兄 ^{heing}	他 ^{Tā} He
居 ^{keü}	弟 ^{te}	及 ^{kěě} and
住 ^{chu}	在 ^{tsaé} situated	他的 ^{ih}
	城 ^{ching} the city	的 ^{těě}

brother his

‘He came, *and* told me.’

知	chē	}	to know.	說	shuō	}	told	他	Tā
道	taoú			過	kuò			來	·luā
				我	gō			而	ér
					me				and

‘I want this *and* that also.’

那	nā	}	that.	又	yéw	}	and also	這	chě	}	that	我	Gō
個	kó			要	yaó			個	kó			要	yaó
					want								want

‘This *and* that were made by him.’

爲	wéi	}	are	這	chě	}	This
他	tā			個	kó		
所	sù	}	what	並	píng	}	and
造	tsao			那	nā		
的	tě	}	made.	個	kó	}	that

Yăy 亦, also, is used for the conjunction ‘and.’ The sound of *yăy* 也, the final particle, is commonly used in conversation for ‘and.’ It is also sometimes written, but it seems improper.

In Chinese composition, the conjunction ‘and’ is sparingly used.

‘If.’

Jō 若; *tāng* 倘; *jōō* 如, as, is often used for ‘if.’

‘If he accompany me, I will go.’

去 <i>keú</i> go.	我 <i>gò</i> I	隨 <i>sūy</i> follow	若 <i>Jō</i> If
	則 <i>tsz̄</i> will then	我 <i>gò</i> me	他 <i>tā</i> he

‘If you should have good news, I beg that you will hasten to send a line, to let me know.’

之 <i>chē</i> it.	字 <i>tseé</i> character	寄 <i>ké</i> send	祈 <i>kē</i> beg	佳 <i>keā</i>	} good news	倘 <i>Tāng</i> If
知 <i>chē</i> (to make me) know	一 <i>yāy</i> a	速 <i>tsō</i> quickly	音 <i>yin</i>	有 <i>yeñ</i> (you) have		

‘So.’

是 <i>shé.</i>	如 <i>Jōō</i>
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‘If that affair be so, it is well.’

卽 <i>tsèē</i> then	如 <i>jōō</i>	} so,	事 <i>seé</i> affair	若 <i>Jō</i> If
好 <i>haoù</i> well.	是 <i>shé</i>		爲 <i>weí</i> be	其 <i>kē</i> that

‘That,’ denoting a final end.

致 <i>chē.</i>	以 <i>ē</i>
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‘He studied that he might obtain a public situation.’

官 <i>kwān</i> magistrate's	以 <i>é</i>	} that (he)	他 <i>Tā</i> He
職 <i>chǎy</i> situation.	致 <i>chě</i>		讀 <i>tó</i> read
	得 <i>tě</i> might obtain		書 <i>shoō</i> books

‘As.’

‘Do it as you did before.’

做 <i>tsó</i> act.	而 <i>úr</i> and	舊 <i>kéw</i> the old	照 <i>chaoú</i> imitate	你 <i>Nè</i> You
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The same is expressed thus,

般 <i>puān</i> mode.	時 <i>shē</i> time	如 <i>joō</i> as	你 <i>Nè</i> You
一 <i>yǎy</i> one	前 <i>tsěnn</i> before	做 <i>tsó</i> do	

‘As he wishes it so, very well.’

即 <i>tsěđ</i> then	這 <i>chě</i>	} thus	悅 <i>yuě</i> likes	既 <i>Kè</i> As (or since)
好 <i>haođ</i> well.	樣 <i>yāng</i>		有 <i>yeū</i> to have	他 <i>tā</i> he

In this sentence, ‘since’ would probably be better than ‘as.’

‘As you please.’

便 <i>pěén</i> convenience.	你 <i>nè</i> your	隨 <i>Sáy</i> Follow
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‘As soon as he comes, inform me.’

我 <i>gò</i> me	報 <i>paoú</i> announce	即 <i>tsěđ</i> the instant	他 <i>Tā</i> He
知 <i>chě</i> to know.	與 <i>yǔ</i> to	時 <i>shē</i> time	來 <i>lué</i> comes

‘He must do it as well as he can.’

做 ^{tsó}_{act.} 而 ^{úrĥ}_{and} 力 ^{lěĭ}_{strength} 如 ^{joô}_{as (his)} 必 ^{pěĭ}_{must} 他 ^{Tă}_{He}

They more generally say,

做 ^{tsó}_{do.} 去 ^{keú}_{go and} 力 ^{lěĭ}_{strength} 盡 ^{tsin exert.}_{his-utmost} 必 ^{pěĭ}_{must} 他 ^{Tă}_{He}

Which expresses exactly the same sense.

‘You may have as much as you please.’

可 ^{kô}_{may} 隨 ^{sûy}_{follow} 不 ^{Poô}_{Not}
 有 ^{yeù}_{have.} 你 ^{ně}_{your} 拘 ^{keü}_{restricted}
 之 ^{chē}_{how much} 多 ^{tô}_{how much}
 意 ^ē_{will} 少 ^{shad}_{how much}

‘Lest.’

Is difficult to render in Chinese.

‘Make haste and finish, lest if not he should be angry.’

他 ^{tă}_{he} 如 ^{joô}_{if} 你 ^{Ně}_{You}
 生 ^{sāng}_{will be angry.} 不 ^{poô}_{not} 快 ^{kwaě}_{hasten}
 怒 ^{noô}_{not} 是 ^{she}_{not} 些 ^{sěĕ}_{a little}
 恐 ^{kûng}_{apprehend} 做 ^{tsó}_{to finish}
 怕 ^{pă}_{apprehend} 完 ^{wôn}_{to finish}

‘Than.’

‘There is nothing higher *than* heaven.’

天	<i>tēn</i> heaven.	於	<i>yū</i> than	高	<i>kaō</i> higher	莫	<i>Mō</i> Not
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‘Because.’

‘He is happy *because* he is good.’

故	<i>koō</i>	} that is the reason.	做	<i>tsō</i> does	福	<i>fō</i> happiness	他	<i>Tā</i> He
也	<i>ydy</i>		善	<i>shén</i> good;	因	<i>yīn</i> because	有	<i>yeū</i> has

‘Neither.’

不	<i>poō</i> not	兩	<i>Leàng</i>	} Both
是	<i>shē</i> are.	個	<i>kō</i>	

‘Both.’

個	<i>kō.</i>	兩	<i>Leàng</i>
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‘Unless.’

Is not easily rendered.—

‘He will come soon, unless he be sick.’

來	<i>lā</i> come.	他	<i>tā</i> he	有	<i>yeū</i> have	倘	<i>Tāng</i> If
		就	<i>ts'w</i> will soon	病	<i>p'ng</i> sickness	不	<i>poō</i> not

Or thus,

是 ^{shě} be (he)	不 ^{pōō}	他 ^{Tā} He
有 ^{ycù}	然 ^{jén}	就 ^{tsèw} will soon
病 ^{píng}	必 ^{pǐē} must	來 ^{laē} come ;—

} if not so

} is sick.

‘Notwithstanding.’

‘Though he was a little sick, he came *notwithstanding*.’

來 ^{laē} came.	尚 ^{sháng}	病 ^{píng} sickness,	有 ^{ycù} had	雖 ^{Sūy} Though
	且 ^{tscē}	他 ^{tā} he	些 ^{sěē} a little	他 ^{tā} he

} notwith-
standing

‘Yet.’

‘There are *yet* a few.’

幾 ^{kē}	還 ^{Hwân} Yet
個 ^{lcó}	有 ^{ycù} have

} a few.

‘But.’

‘They came with me, *but* they went by themselves.’

自 ^{tseé}	來 ^{laē} came,	他 ^{Tā}
已 ^{kè}	但 ^{tán} but	們 ^{mún}
去 ^{keú} went.	他 ^{tā}	同 ^{túng} with
	們 ^{mún}	我 ^{gō} me

} themselves

} They

} they

‘I should be glad to do it, *but* the time is not suitable.’

不 ^{pcō} not	時 ^{shē}	} the time	做 ^{tsó} to do it,	我 ^{Gò} I
就 ^{tsèw} suitable.	候 ^{hèw}		惟 ^{wéi} but	悅 ^{yuē} delight

‘It is not A-nan, *but* A-mew.’

亞 ^A	} A-mew.	但 ^{tán} but	亞 ^A	} A-nan	不 ^{Poō} Not
茂 ^{mcw}		是 ^{shé} is	南 ^{nan}		是 ^{shé} is

‘It is not only his duty to do it, *but* your duty also.’

做 ^{tsó} to do it.	亦 ^{ydy} also	即 ^{tsē} but	應 ^{yīng} duty	係 ^{hè} is	不 ^{Poō} Not
	當 ^{tāng} ought	你 ^{nè} you	做 ^{tsó} to do	他 ^{tā} his	特 ^{tè} only

‘This is what he wishes to do, *but* it is not my original intention.’

意 ^ì intention.	我 ^{gō} my	然 ^{jén} but	欲 ^{yō} wish	是 ^{shé} is	此 ^{Tseē} This
	本 ^{puèn} original	非 ^{fēi} not	爲 ^{wéi} to do,	他 ^{tā} his	事 ^{scē} affair

‘Nor.’

‘He would *neither* do this way *nor* that way.’

做 ^{tsó} do.	亦 ^{ydy} also	樣 ^{yāng} way	做 ^{tsó} do	他 ^{tā} he	這 ^{Chē}	} Thus
不 ^{pcō} not	他 ^{tā} he	那 ^{nā} that	不 ^{pcō} not	樣 ^{yāng}		

‘Either, or.’

‘It is *either* Lin-kwan or Haou-kwan, I do not know which.’

那 ^{nā} which	浩 ^{Haou}	} Haou-kwan	是 ^{Shé} It is
一 ^{yǎy}	官 ^{kwan}		或 ^{hwǎ} either
個 ^{kó} } one.	不 ^{pōō} not	} Lin-kwan	林 ^{Lin}
	知 ^{chē} know		官 ^{kwan}
	是 ^{shé} is		

OF INTERJECTIONS.

I. *Expressive of grief.*

As

呼 *hoō.* 嗚 *Wōō*

‘Alas! Alas!’

In distress, they say

我 *gò.* 憐 *lěén* 可 *Kō*

‘I’m to be pitied!’

我 *gò.* 得 *tě* 不 *pōō* 了 *Leuōō*

‘I’m undone!’

哉 *t̄saē.* 痛 *tung* 呼 *hoō* 嗚 *Wōō*

‘Alas, how painful!’

哉 *t̄saē.* 吁 *heū* 嗚 *Wōō*

And,

乎 *hoō.* 嗟 *t̄seāy* 吁 *Heū*

Also denote grief and anxiety.—

G g

2. *Of Surprise.*哉 *tsaē.* 何 *Hô*

‘What!’

Āh yá 呀 呀 is extremely common, though the first of the characters is only found in lighter productions. It is an exclamation that escapes them when they admire, wonder, are distressed or pity, as well as in the moment of surprise.

3. *Of Admiration.*哉 *tsaē.* 休 *Hēcū*

‘How excellent!’

哉 *tsaē.* 矣 *ē* 大 *Tú*

‘O how great!’

哉 *tsaē.* 休 *hēcū* 歎 *yū* 猗 *ē*

‘O how admirable!’

Ēfoō 夫 矣, at the end of a sentence, denote admiration. *Foō* 夫 frequently occurs at the beginning of a sentence, and nearly corresponds to the word ‘now’ when used as a particle of connection, ‘as, now if this be true,’ &c.

OF THE PROVINCIAL DIALECT.

OF THE CANTON DIALECT.

That the pronunciation of the character is in the provincial dialect different from that of the *Kwān* dialect, has already appeared in the table of syllables. Though that table exhibits the regular difference that subsists between them, there are yet in the provincial dialect many anomalies not noticed there, and which can be learned only from practice.

In the Canton dialect, there are words for which they have no character, and there are others, for which the people of the province have formed a character. These Provincial characters are not admitted into dictionaries of the language.

The Provincial dialect is called *pě hwá* 話白; *toð hwá* 話土, and *toð lǎn* 談土 in contradistinction from the *proper* and *general* language of the Empire, called *kwān hwá* 話官, 'public officer's speech or language.' In Europe, it is called, from the Portuguese, the 'Mandarin tongue.'

The Chinese define the phrase *kwān-hwá* thus,

爲 <small>wei are</small>	聲 <small>shing the tone and</small>	言 <small>yfn</small>	} languages;	用 <small>yung use</small>	公 <small>kung universally</small>	各 <small>Kō Every</small>
正 <small>ching right.</small>	音 <small>yin pro- nunciation</small>	語 <small>yü</small>		之 <small>chē the</small>	通 <small>tung throughout</small>	省 <small>sang province</small>

i. e. 'The proper and general language of the empire.'

In the Canton dialect, the names of things are generally the same as in the *kṵān* dialect; that is, the character is the same, though they pronounce it differently. With the Pronouns it is not so. 'He' is expressed by *kue¹²* 佢. The plural, they form by the word '*te³*,' for which they have no character.* 'We,'—*ngò* 我 *te³*. 'You,' *nì* 你 *te³*. 'They,' *kue¹²* 佢 *te³*.

The Possessive, 'mine,' *ngò tīk* 的我, or *ngò* 我 *ka²*. 'Ours,' *ngò* 我 *te³* *ka²*. The other persons are formed in the same way.

Demonstrative. 'This,' *nè kó* 個. 'That' *kó kó* 個個.

The Interrogative. 'What?' *mat¹* 乜; *mat¹ ya²*, 野乜. 'Who?' *mat¹ ya² yún* 人野乜, or *pen³ kó yún* 人個邊. It is also said *mat¹ shue¹²* 誰乜. 'Which?' *pen³ kó ya²* 野個邊, or *mat¹ ya²* 野乜.

For the Verb *to be*, they generally use *héi* 係. Thus,

'Who is it?'

人 *yún*. 野 *ya²* 乜 *mat¹* 係 *Héi*

The Adverb 'not,' they render by *īm* 唔, and *mów* 冇†

'Is it or not?'

係 *héi*. 唔 *īm* 係 *Héi*

* Every person, however, adopts such a character as he thinks conveys the sound.

† No person, 'mów yún' 人有. 'He is not come,' *kue¹² mów lo²* 來冇佢. 'No business, affair &c.' *mów szú* 事冇.

'It is not.'

係 heí. 唔 im

'How?' is made by *tem³ yaong^{2 2}* 樣點. 'Thus,' by *kum¹ yaong^{2 2}* 樣咁. 'Where?' *pen³ chí* 處邊.

The word 'thing,' they express by *ya²* 野. 'A good thing,' *how² ya²* 野好. 'A bad thing,' *im how² ya²* 野好唔.

'To bring,' they express by *níng léí* 黎擰; *kai léí* 黎; *li léí* 黎擻. 'To take,' *lò* 擻. 'To take away,' *níng hue^{1 2}* 去擰; *kai hue^{1 2}* 去; *lo hue^{1 2}* 去擻. 'To eat,' *yak¹*; *yak¹ fan* 飯.

An interrogation is often made by *heí má* 嗎係, 'is it, or not?' and also by *né* 呢.

The above are the provincial characters which most frequently occur. We shall add a few sentences, taken from the preceding part of the work, and now render them according to the Canton dialect, by which the difference between it and the Mandarin tongue will be readily seen.

Sentences which occur under the Pronouns, page 87.

'I do not know.'

到 tóu. 知 chí³ 唔 im 我 Ngô

‘Have you the key of my study?’

嗎 *ma.* 你 *nè* 匙 *shè* *ka* 房 *fōng* 我 *Ngò*
處 *chí* 係 *heí* 鎖 *sò* 門 *mūn* 書 *si.ō*

‘I’ll thank you to pass the ink to me.’

俾 *pè* 過 *kuo* 指 *kuí* 請 *Tsing*
我 *ngò.* 黎 *lei* 墨 *māk* 你 *nè*

‘You do not love me as he does.’

佢 *kuei².* 似 *tsí* 唔 *im* 我 *ngò* 愛 *oi* 你 *Nè*

‘My meaning is this.’

樣 *yang.* 咁 *kám* 係 *heí* 思 *szí* 意 *é* *ka* 我 *Ngò*

‘This sentence is what he himself pronounced.’

話 *wáh* 已 *kè* 佢 *kuei²* 句 *kué* 呢 *Nè*
ka. 所 *shò* 自 *tsí* 係 *heí* 一 *yāt*

‘He loves his son.’

仔 *tsei.* *ka* 已 *kè* 自 *tsí* 愛 *oi* 佢 *Kuei²*

‘What affair?’

事 *szí.* 野 *ya²* 也 *Mat¹*

‘What person is it?’

人 *yún.* 個 *kó* 一 *yǎt* 邊 *pen³* 係 *Hei*

‘This character.’

字 *tsí.* 個 *kó* 呢 *Nê*

‘That dog.’

狗 *kàw.* 隻 *chik* 個 *Kó*

‘These tea cups.’

杯 *puē.* 茶 *chǎ* *te* *Ne*

‘Those umbrellas.’

傘 *sàn.* 雨 *yǔ* 把 *pǎ* 幾 *kě* 個 *Ké*

‘The thing which I wanted.’

野 *ya².* *ka* 攞 *lo* 所 *shò* 我 *Ngò*
Or野 *ya².* *ka* 要 *yeú* 所 *shò* 我 *Ngò*

‘Neither.’

係 *heí.* 唔 *im* 個 *kó* 兩 *Leóng*

‘Such a man as this.’

人 *yún.* *ka* 樣 *yaóng* 咁 *Kám*

Sentences which occur under the Adjectives, page 68.

‘He is wicked.’

ka. 惡 ^{ók} 係 ^{heí} 佢 ^{Kuei¹²}

‘This rice is good.’

ku. 好 ^{hǎw} 係 ^{heí} 米 ^{mèi} 樣 ^{yaóng} 呢 ^{Né}

‘This is better than that.’

個 ^{kó} 個 ^{kó} 過 ^{kuō} 好 ^{hǎw} 個 ^{kó} 呢 ^{Né}

‘Whether is this or that the better?’

個 ^{kó} 個 ^{kó} 共 ^{kūng} 呢 ^{Né}
好 ^{hǎw} 邊 ^{pen₃} 個 ^{kó} 個 ^{kó}

‘The sooner the better.’

好 ^{hǎw} 越 ^{yǎt} 早 ^{tsòw} 越 ^{Yǎi}

‘Greater than the whole.’

總 ^{tsùng} 一 ^{yǎt} 過 ^{kuō} 大 ^{Tí}

‘The best wine.’

酒 ^{tsǎw} ka 等 ^{tàng} 上 ^{shédng} 最 ^{Tsué}

‘He performs the best work—you should employ him.’

佢 *kue¹ 2* 以 *è* 你 *nè* 工 *kūng* 等 *tàng* 上 *shèng* 佢 *Kue¹ 2*
做 *tséw* 託 *tǎk* 可 *hō* 夫 *fū* 一 *yāt* 做 *tséw*

Sentences which occur under the Verbs, pages 114, &c.

‘I have a book.’

書 *shō* 本 *pūn* 一 *yāt* 有 *yàw* 我 *Ngò*

‘You have a great deal of cotton.’

花 *fā* 棉 *mēn* 多 *tō* 好 *hǎw* 有 *yàw* 你 *Nè*

‘What have you to sell?’

賣 *maé* 物 *mǎt* 貨 *fú* 野 *ya²* 乜 *mat¹* 有 *yàw* 你 *Nè*

‘Had you before?’

嗎 *mā* 有 *yàw* 先 *sēn* 你 *Nè*

‘No, he had not?’

有 *yàw* 係 *héi* 唔 *im* 佢 *Kue¹ 2*

‘I shall have.’

有 *yàw* 者 *chà* 日 *yāt* 明 *mīng* 我 *Ngò*

‘To-morrow,’ they often express by

日 *yāt* *Ting*

H h

‘Will he have to-morrow?’

嗎 *má*, 係 *hei* 有 *yāu* 將 *tseōng* 日 *yāt* 明 *mīng* 佢 *kuei²*

‘I am an old man?’

人 *yān*, 老 *lāu* 係 *hei* 我 *Ngā*

‘This is mine?’

Ng, 我 *ngā* 係 *hei* 個 *kó* *Ne*

‘They were once at Peking.’

一 *yāt* 北 *pǎi* 到 *tóu* 佢 *kuei²*
次 *tsí* 京 *kīng* 過 *kuō* *te*

‘I will be careful.’

心 *sūm*, 小 *sā* 為 *wei* 必 *pet* 將 *tseōng* 我 *Ngā*

‘Let him be there.’

處 *chí*, 個 *kó* 在 *tsoi* 佢 *kuei²* 許 *Hv*

‘If he be there call him.’

佢 *kuei²* 處 *chí* 在 *tsoi* 若 *Yō*
黎 *lei* 叫 *keú* 個 *kó* 佢 *kuei²*

‘How old are you?’

歲 *sue*, 多 *tō* 幾 *kí* 你 *ni*

‘That work is done.’

完^{u.é.} 做^{tsōw} 夫^{fū} 工^{kūng} 佢^{te} 個^{Kó}

‘Did he come yesterday?’

係^{hei.} 唔^{im} 係^{hei} 黎^{lei} 日^{yāt} 作^{tsōk} 佢^{Kuei²}

The syllable *lǝ* ends almost every sentence—it is a mere expletive. ‘Yes’ is expressed by *hei* 係 *lǝ*. The syllable *né* 呢, often terminates interrogative sentences.

‘How?’

呢^{né.} 樣^{yaōng} 點^{Tem³}

H h 2

OF SYNTAX.

As the adjective in Chinese has not, strictly speaking, though we use the terms, any distinction of gender, number or case, it necessarily agrees with the substantive; again, as the verb is the same in every person, in both numbers, it always agrees with its nominative; and finally, as the form of the noun is not altered by the influence of the verb, there is no place either for Concord or Government, which two generally constitute the most material parts of the syntax of a language.

A few remarks on the right order of words in a sentence is all that can be included in the Syntax of a grammar of the Chinese language.

1. A noun in the nominative case follows that connected with it in the possessive, as, 'This man's son.'

見	^{âr} h	}	son.	人	^{jîn} man	這	^{chě}	}	This
子	^{tsee}			之	^{chě} 's	個	^{kó}		

'His Excellency the Viceroy of Canton and kwang-si.'

大	^{tá}	}	his excellency.	總	^{tsùng}	}	Viceroy	兩	^{Leàng} Two
人	^{jîn}			督	^{toō}			廣	^{kwàng} kwang's

2. After the name of office follows the person's name filling that office. Thus,

周	<i>Chōu</i>	}	順	<i>Shún</i>	}	Shun-te
祚	<i>tseǔ</i>		德	<i>tě</i>		
熙	<i>hē</i>		縣	<i>Hēn</i> Heen,		

Chow-tsee-he.

i. e. 'Chow-tsee-he, the Heen of Shun-te.'

彭	<i>pūng</i>	縣	<i>Hēn</i>	山	<i>shān</i>	香	<i>Heang</i>
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i. e. 'Pung, the Heen of Heang-shan.'

Heen is at once the appellation of a district of a certain extent, and the appellation of the officer or chief magistrate of the district.

3. The time of an action, precedes the verb expressing that action. As,

將	<i>tseāng</i> will	他	<i>Tā</i> He	}	to-morrow	
來	<i>lū</i> come.	明	<i>míng</i>			
		天	<i>tēn</i>			

'He will come to-morrow.'

4. In dates, the year precedes the month, and the month the day. Thus—
'A Petition of the first day, of the second moon of the 16th year of Kea-king,' rendered into Chinese is inverted. As,

稟 <i>pín</i> petition.	二 <i>érh</i> second	嘉 <i>Kēā</i>	} Kea-ling
	月 <i>yuē</i> moon	慶 <i>kīng</i>	
	初 <i>tsō</i>	十 <i>shē</i>	} 16th
	一 <i>yāy</i>	六 <i>lō</i>	
	日 <i>jě</i> day	年 <i>niēn</i> year	

5. Adjectives generally precede the noun. As

山 <i>shān</i> hill.	高 <i>Kaoū</i> High
------------------------	-----------------------

‘A high hill.’

人 <i>jīn</i> .	好 <i>Haoū</i>
----------------	---------------

‘A good man.’

Sometimes they may either precede or follow the noun. As,

好 <i>haoū</i> very	地 <i>tē</i>	} Country
大 <i>tá</i> large.	方 <i>fāng</i>	

Or

地 <i>tē</i>	好 <i>Haoū</i> Very
方 <i>fāng</i>	大 <i>tá</i> large

‘A very extensive country.’

6. When a particular emphasis is laid on the adjective, it follows the noun ; also when it is accompanied by an adverb. As,

大 ^{tá}_{great.} 事 ^{Scé}_{tsing} } Affair
情 ^{tsing}

‘An important affair.’

敝 ^{pé}_{base} 一 ^{ydy}_{an} 這 ^{Chě}_{hó} } This
得 ^{tě}_{extremely.} 端 ^{twān}_{scē} 個 ^{hó}_{is}
狠 ^{hǎn} 事 ^{scē}_{affair} 係 ^{hé}_{is}

‘This is an affair extremely base.’

7. The adjective is sometimes separated from the noun by the verb coming between. As,

關 ^{kwān}_{lě} } consequences.
係 ^{lě} 大 ^{Tí}_{Greatly}
有 ^{ye}_{has}

‘It has important consequences.’

8. 無 ^{mo}, at the beginning of a sentence, is understood to apply to every succeeding member, unless there be some turn in the expression. As,

者 ^{chay}_{it} 不 ^{poō}_{not} 一 ^{ydy}_a 不 ^{poō}_{not} 無 ^{mo}_{No}
矣 ^è 見 ^{kēn}_{see} 方 ^{fāng}_{quarter} 聞 ^{wān}_{hear;} 處 ^{chū}_{place}

i. e. ‘There is no place where it is not heard, no quarter in which it is not seen.’

The preface to the Dictionary of *Kang-he* says, that it was the Emperor's wish, that that work should be so perfect, that,

矣! 不^{poō} 音^{yīn} 詳^{tscūng} 之^{chē} 無^{voō}
 not sound explained which No
 備^{pé} 之^{chē} 一^{yāy} 不^{poō} 義^ē
 prepared which a not meaning

i. e. 'There should be no sense, (of the character which was) not fully explained; no pronunciation which was not given.'

9. Two negatives make a strong affirmative. As,

被^{pe} 其^{Kē}
 receive That
 壞^{huāē} 船^{chuēn}
 } ruined. vessel
 了^{leaoū} 無^{voō}
 not
 不^{poō}
 not

'That vessel must inevitably be lost.'

知^{chē} 不^{poō} 無^{voō} 你^{Nē}
 know. not not You

'You cannot but know, or—you know it fully.'

知^{chē} 不^{poō} 得^{tē} 不^{poō} 你^{Nē}
 know. not can not You

'You cannot but know, or—you must know.'

OF PROSODY.

The Chinese language, from its being composed of monosyllables, when spoken gives a rather harsh and broken sound. There is a good deal of tone in the pronunciation of the natives. In the Tartar pronunciation of the language, however, there is less tone, and perhaps from its being the Court dialect it is very generally imitated. In reading the Classical books they delight in a musical pronunciation, like recitative.

For an account of what are commonly called the tones, and which are the accent and quantity of the Chinese language, see page 19.

The poetry of the Chinese is generally in rhyme. In the present day, however, they pay particular attention to the arrangement of the tones, or to the accent and quantity of each line.

A Chinese writer in his preface to a collection of poems, compares the progress of poetry in China, to the gradual growth of a tree. The celebrated *Shē-kīng* 經詩, he compares to the roots; when *Soo-le*⁽¹⁾ flourished, the buds appeared; in the time of *Keen-ngan*,⁽²⁾ there were abundance of leaves, but during the dynasty *Tang*,⁽³⁾ many reposed under the shade of this

(1) *Soo le* 李蘇. (2) *Keen ngan* 安建. (3) *Tang* 唐.

tree, and there were rich supplies of flowers and fruit. The *Shē-kīng* 經詩 contains about three hundred ancient odes selected by Confucius. Of the three thousand from which he took them, many were immoral, and unworthy of being preserved. About 1500 years ago, *Choo-foo-tsee*⁽¹⁾ revised and published them with a collection of the best commentators. The *Shē-kīng* is divided into three parts called *fūng* 風; *yā* 雅; and *sūng* 頌. The first contains odes on the common occurrences of life; the second has a reference to government, and the third contains Eulogies. The sentences or lines generally consist of four characters. The Chinese often arrange the lines by the side of each other, but not always: they sometimes merely point them off; in that case you cannot tell, by the appearance of the page, whether it contains poetry or not.

The most regular compositions are called *she*, and always now contain either five or seven words in each line. They express them by, *wò yén shē* 詩言五; and, *tsě yén shē* 詩言七.

Odes containing five words in each line have four, eight, or sixteen lines to a verse. Those which contain seven words in each line, have four or eight lines to a verse. The second, fourth, sixth, and eighth lines should rhyme. They frequently make the first also rhyme with the others. The Rhythms they call *tūng yún* 韻同, and denominate the verse by the number of words which rhyme. Thus they say, *Wò yén pà yún* 韻八言五.

(1) *Choo foo tsee*, 子夫朱.

i. e. a verse containing five characters in each line, and sixteen lines: for every other line ends with the same sound. The difference between *píng-shíng* 聲平, and *tsě-shíng* 聲仄, has been already explained at page 19.

If there be five words in a line, and the second word be *píng-shíng*, it is required that the fourth be *tsě-shíng*; and vice versa, if the second be *píng-shíng*, the fourth shall be *tsě-shíng*. It is also required, that the second and fourth characters of every pair of lines, shall be in the one line *píng-shíng* and in the other *tsě-shíng*.

Similar rules are observed in those verses which contain seven characters in each line. In these it is required, that the second, fourth, and sixth words in each line should be varied.

Another species of poem more irregular than the *she*, and generally extended to a greater length, is denominated *foó* 賦. Beside these, there are small pieces which are intended to be sung, and which are called *kō* 歌; *keō*, 曲; and *tseě* 辭, or, *tseě* 詞. Without extensive knowledge of their ancient history, and the customs and manners of the country, it is very difficult to understand their poetical compositions. The very point and beauty of the piece often depends on some slight allusion which a foreigner does not perceive. Added to that, the style is peculiarly concise, and unusual words are introduced.

A Specimen of that species of cde called She, containing seven words in each sentence, and eight lines in all.

挂	早	金	琴	人	穴	官	病	
簪	晚	王	樽	龍	鳳	職	多	寄
重	烟	松	風	別	瑞	無	情	友
對	村	筠	月	後	時	才	引	人
蓼	碧	舊	閒	見	來	興	架	
花	江	歲	生	何	却	已	書	
灘	畔	寒	計	難	易	闌	看	
							(1)	

To a Friend.

"Through much disease, I rarely take my book from the shelf;

"I hold an office, but am without ability—my spirits are broken.

"When the queen (2) of birds from the interstices of the mountains appeared, and times were prosperous, we easily met,

"But since the man who is a prodigy parted from me, how difficult to see him.

"In playing on the kin, drinking in the breeze, or beneath the shining moon, I spend my life,

"(But my friend valuable as) the gold and the gem remains, like the trees *Sung* and *Kiun*, unhurt by the rigours of winter.

"Ere long I shall return to my obscure village, and by the side of the stream spread my net;

"There again I shall fish over against the *lo* flower, and the stones of the brook."

(1) In M. S. the words which rhyme are often marked with a double period as above. (2) A fabulous bird, said to be seen when eminently great men appear.

An Ode (She) containing seven words in each sentence, and four lines in a verse.

朝	苦	兒	欲	幾	夢	迢	吳	
朝	憶	女	歸	度	魂	迢	樹	憶
扶	寢	相	未	乘	不	兩	燕	父
杖	門	思	得	風	憚	地	雲	
倚	雙	淚	悵	間	長	恨	斷	
闌	白	數	空	起	安	何	尺	
望	鬢	行	囊	居	遠	如	書	

On remembering my Father.

{ "The trees of *Woo* are entirely separated from the clouds of *Yen*,
 { So is our correspondence entirely broken off,

Extremely remote are the two countries; I am anxious how to act.

My spirit in dreams cares not for the distance.

I have often mounted on the wind, and gone to inquire when he arose, and where
 he dwelt :

I desire to return but cannot; I mourn in poverty.

My children, boys and girls, think of me with many tears,

I am distressed, when I remember my parents, and their hoary locks,

Morning after morning, leaning on their staff, and against the posts of the gate,
 they anxiously look for my return."

Specimen of what are called Tsee 辭.

不	相	年	日	
用	歡	年	日	送
惜	在	春	人	春
花	尊	更	空	辭
飛	酒	歸	老	

An Adieu to Spring.

“Day after day man advances to vacant old age;

But year after year the spring returns.

Let us rejoice together, and take a bottle.(1)

It is in vain to regret the flowers that are fled.”

(1) Sober as the Chinese appear to be, many of their lighter productions are lachrymalian.

Specimen of what are called Kes 曲

留	擲	景	光	清	長	枝	江 南 曲
上	黃	將	照	風	楊	中	
客	金	夕	衣	吹	掃	水	
				人	地	上	
				光	桃	春	
				照	花	併	
				衣	飛	歸	

A Keang Nan Keö.

“To the midst of the branches, and the surface of the water, spring has returned.
 The long rows of willows brush the earth ; the peach flowers fly in the wind.
 The gentle breeze blows on man ; the light of the setting sun shines on his garments.

It illumines his garments,

It glows as the evening advances.

Draw out the yellow gold ; (prepare a repast),

Detain our worthy guest.”

NOTE.

With the exception of a few sentences taken from books, the preceding phrases depend for their accuracy on the authority of a native of good parts, and who has taught the language to his own countrymen for twenty years.

FINIS.

11-2-

